

A N
E X P O S I T I O N

of the three first Chapters of Genesis,
EXPLAINED AND IMPROVED.

W H E R E I N

the four dispensations contained in the Scriptures from
age to age, are revealed.

C O M P R I S I N G

the *travel* of MYSTICAL AND POLITIC
BABYLON, and the destruction thereof.

O R T H E

GOSPEL GLASS, or travel of ZION'S CHURCH
in the World, until the opening of the last great and
seventh seal, when the mystery of GOD is fini-
shed ; and the JUBILEE TRUMP pro-
claim ALLELUIA and SALVATION.

By Dr. JAMES GLEASON.

OF CONNECTICUT.

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To Enrich the Reader his Book

A N

EXPOSITION

of the three first chapters of Genesis

EXPLAINED AND IMPROVED, &c.

GENESIS CHAP. i. 1.

In the beginning God created the heavens and the earth :

HERE is the first manifestation God gave of his Almighty power, wisdom and his eternal love, to the children of men, and union with them; and by his name Jehovah, a God that was, and is, and is to come, a just God and a Saviour, see Exod. vi. 3. Isaiah xlv. 21. see also John, iv. 24, *God is a spirit, &c.* These are the three characters in 1 John v, 7, *For there are three that bear record in heaven the Father, the Word, and the Holy Ghost, and these three are one.* By the word here mentioned we are referred to John i. 1, 2, 3, 4, 5; Heb. i. 2, 3; 1 Peter i. 25; which is Jesus Christ, God's only son, which was in the beginning with God, and this word was God;—by whom also he made the worlds, and this is the word which by the Gospel is preached unto you. And all things were created by him, and for him, and he is before all things, and by him all things consist. As things created that are in heaven, and that are in the earth, visible and invisible, for it pleased the father that in him should all fulness dwell, see Colo. i. chap. Therefore as he is the wisdom of God, and the power of God, it was manifest that he come in the beginning of the volume of the book. See Prov. viii. 22, *The Lord possessed me in the beginning of his ways before his works of old, &c.*

So now, by his spirit he hath garnished the heavens :
his

his hand hath formed the crooked serpent; Job xxvi. 13, and in Prov. xvi. 4. The Lord hath made all things for himself, yea even the wicked for the day of evil. See also Rom. xi. 36; Psalm xxxiii. 6. For of him and through him are all things, &c. By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.

Therefore all things are contained in the created heavens and the earth, that appeared good or evil; as manifested in the dispensation of the providence of God to the children of men in this world, that shall take place from generation, to generation through time.

VERSE 2.

And the earth was without form and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters.

Here we have an account of the chaotic state, this our Globe was in when first created, all in a heap confused. Jer. iv. 23. Without form and void of any apparent opening, or distinction, between one thing and another, and the Spirit of God moved upon the face of the waters, to garnish the firmament heavens with the Sun, Moon and Stars, that we might see with distinction, every thing that is created, and understand their order and their names and their place, and usefulness, for the service of man when divided, &c. &c. **15 OC 61**

Which as first created undivided, being void of light. Darkness was that which covered the face of the whole creation, as the veil mentioned in Isa. xxv. 7. The covering cast over all people, and the veil that is spread over all nations. Of this created elementary matter, God formed the creature man, and he was made subject to vanity, not willingly, for he had no hand nor will in his creation, nor formation, nor being constituted to this subjection, but it was by reason of him, that is Christ, who subjected the same in hope of a deliverance, therefrom, by the resurrection of Christ. By this we understand, that the natural Earthly man formed of the dust, was constituted void of spiritual light, and so remained,
till

till the spirit of Christ moved upon their mind, to give them to conceive of, and understand things spiritual and eternal. So the natural was first, then the spiritual;—see 1 Cor. xv. 46.

VERSE 3,

And God said, Let there be light : and there was light.

Thus the absolute power of God was manifested, by his commanding every thing that he had created, to give way for light to break forth, that by its prevailing power, darkness might disappear and vanish, &c. as in Psa. xxxiii. 9, 10, 11, to the end, for he spake and it was done, he commanded and it stood fast.

Thus God hath spoke every thing into being by the word of his power, according to his counsel, and ordered them to keep their place, course, distinction, and revolution, according to his command. So that nothing can move in the course of providence in the least degree contrary to God's design; for if it should, God would be no longer God Jehovah, see Mic. iii. 6; James i. 17. Therefore as God placed light in the natural Sun to separate between the light and the darkness of this world, even to Jesus Christ, was that true light, which lighteth every man that cometh into the world.—This shows his universal love to all the children of men unconditional, and without exception.

VERSE 4, 5.

And God saw the light, that it was good : and God divided the light from the darkness.

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Here is the eternal counsel, and purpose of God manifested to the children of men as they come into existence, which light God saw was good, as all light flows from him in whom is no darkness, so all things were ordered by him alone. See Job xxxvii. 18. Hast thou with him spread out the sky, which is strong and is a molten

ten looking glass ? (that causes darkness to pass away.)

Thus in the beginning in the first days work, Christ manifested himself the Saviour of all men. Isa. xli. 4. Who hath wrought and done it, calling the generations from the beginning ; I the Lord the first, and with the last, I am he. See Isa. xliv. 24. Thus saith the Lord thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things, that stretch forth the heavens alone, that spreadeth abroad the earth by myself. Therefore as God hath done it, it shall be forever, nothing can be put to it, nor any thing taken from it, and God doth it that *men* should fear before him ; see Eccle. iii. 24. Rom. xi. 36 ; as God saith, Isa. xlv. 7. I form the Light, and create Darkness ; I make peace, and create evil ; I the Lord do all these things. See Job xxxiv. 20, 21, 22, 23. Job ii. 10. And as God is a system and fountain of light, he formed and placed light in the great Luminaries for the salvation of man that cannot be shaken, but God created darkness, which must be shaken and destroyed by the power of the light, both in a temporal and spiritual sense.

Thus by the first day we are shewn the eternal wisdom and power of God, in his absolutely appointing before the world began, every thing that doth or can appear in the annals of time, that as it is wisdom, because nothing else can lead the van through the dispensation of providence, which is God's care for his people, and all the works of his hands. So light discovers to man all his enemies, and leads him in the paths of safety through time ;—here is a type of Christ, who is the light of Israel, and a light given to the Gentiles, and is the light that shineth in darkness, and the darkness comprehendeth it not : John i. 5 ; 1 Cor. ii. 14 ; So as darkness was first it was that, out of which God formed the crooked serpent, that is the wicked services in man's heart or mind, that he made for the day of evil. This shows his anger *endureth* but a moment ; in his favour is life : weeping may endure for a night, but joy *cometh* in the morning, Psa. xxx. 5 ; see also Isa. liv. 7 ; Psa. lxxiii. 3 ; Isa. xvii. 14, and xli. 1. By this we see it is by the power and
love

love of God shining in our hearts, that destroys darkness and unbelief, and lays the enmity of the mind, and reveals to the children of men, that eternal life, which was theirs in Christ before the world began. And the evening and the morning were the first day.

Thus God hath manifested to the children of men, what he designed before his works of old, that should come to pass in time by Jesus Christ, whom he hath appointed heir of all things, by whom also he made the worlds. So through whom shall all things contribute to the real good, and happiness, of all Adams' offspring both in time and eternity.

VERSE 6 TO THE 26.

Hereby is God's infinite power and wisdom manifested in stretching forth the firmament heaven by expansion alone, which he garnished by his spirit, with the Sun, Moon and Stars, to separate between light and darkness. so by the firmament called Heaven because it being garnished with these luminaries, from which flows the greatest blessedness and happiness possible to the children of men, for their comfortable support through time, for by it the waters are divided from the waters, and day from night : and the evening and the morning were the second day.

Again, God's parental love and care for his people, is shown in his gathering together the waters under heaven unto one place, which he called sea, that the dry land might appear, which he called earth according to his command, and decree, for which see Job xxxviii. 8, 9, 10 ; Prov. viii. 29 ; and God saw that it was good.

Now as God had constituted the earth, in this position with a principle of rule, he saith with a commanding power, Let the earth (*as I gave it leave*) bring forth grass, the herb yielding seed, and the fruit tree yielding fruit, after his kind, whose seed is in itself upon the earth, and it was so. And now as if the product did visibly appear, and God saw that it was good, Luke vi. 4. And the evening and the morning were the third day.

Again, that the usefulness of the lights God placed in
the

the firmament of the heaven, might appear, he said was to divide the day from the night, and let them be for signs and for seasons, and for days and years, to give light upon the earth, and it was so; see Psa. lxxiv. 16, 20. And God made two great Lights, the greater light to rule the day, and the lesser light to rule the night, *he made* stars also, these was to give light upon the earth, and God saw that *it was* good, and the evening and the morning were the fourth day; see Job xxxviii. 12, 13; Psa. viii. 3.

Again, and God said let the waters bring forth abundantly, moving creatures that hath life: and fowls *that* may fly above the earth in the open firmament of heaven, and when God had commanded the watery element to yield a support to every living creature that he had created, and placed therein, might bring forth abundantly after their kind, which they did according to his order, and every winged fowl after his kind: and God saw that it was good, and God blessed them saying be fruitful and multiply, and fill the waters in the seas, and let fowls multiply in the earth, and the evening and the morning were the fifth day; see Job xxi. 41. Gen. viii. Prov. x. 17. Psa. cxxviii. 3. 22. Thus hath God sayed I spread abroad the earth by myself.

Here observe that every thing, and every creature, wherein is the breath of life, created in the element, and their order and travel in this life is declared, and God blessed them, both man and beast, which the Lord revealed to Noah by an everlasting covenant, in and by Christ; see Gen. ix. 8, 9, 10, 11, 12; Gen. viii. 21, 22; Psa. cxlv. 8 to the 15; Gen. vii. 8.

Now altho' all things were created, and their orders given to them, how every creature should conduct in the world, so as to enjoy the blessing of God, in this life;—yet no creature was formed into visible objects, for he calleth things that are not as yet to come to pass, as if they were, and the creature as constituted in this sense, was made subject to vanity, as above said;—And as Christ by whom & for whom all things were made, & by whom all things consist, that he might have the pre-eminence. It is said,

VERSE

VERSE 26.

And God said let us make man in our image, after our likeness.

As this is the first account we have in the sacred volume of man's being made. Therefore God said let us, three in office, that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one, 1 John v. 7. This record points us to the Book of life, in the lamb, wherein wisdom hath written the names of all the Lamb's company. And as the image of God is holiness, justice, love and perfection, &c. and his likeness, peace, love, human benevolence, &c. eternally was so, and eternally will be.

Therefore the man in essence: who is worthy to bear this character, was not an imperfect simple being, but was eternally the same Jehovah, a God that was, and is, and is to come.

This man here mentioned is that man of whom Aaron the high priest was a type; Lev. xxvi. 3, 4. Exod. xxviii. 4; which man was Christ Jesus,—of whom Adam was a figure, but when the fulness of the time was come. God sent forth his Son, made of a woman, made under the law, to redeem them that are under the law,—Gal. iv. 4, 5. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same,—Heb. ii. 14. This is the new man which after God is created in righteousness, and true holiness,—Eph. iv. 24, as in Colo. iii. 10, last part. After the image of him that created him,—in Heb. i. 3, who being the brightness of his glory, and the express image of his person,—in Colo. ii. 9, for in him dwelleth all the fullness of the Godhead bodily.

So he was an absolute God, and a perfectly righteous man, who did no sin, neither was guile found in his mouth, 1 Pet. ii. 22. Isa. liii, 9. And the word was made flesh and dwelt among us,—John i. 14. 1 Tim. iii. 16.

God manifest in the flesh, &c. thus Christ's prepared body in which he came into this world, he being his father's agent, was full of grace and truth. Thus he was
B created

created and made in God's image, being upheld by Deity. So he walked in the days of his flesh after God's likeness, for God was in him reconciling the world unto himself, not imputing their trespasses unto them, 2 Cor. v. 19. This man was not made subject to vanity, being perfect: he said, John iv. 30, for the prince of this world cometh and hath nothing in me, no imperfection. Yet being a faithful high priest for his sinful brethren, in sympathy with them, he was touched with the feeling of their infirmities, and was in all points tempted as they are, and was made subject to sufferings, yet without sin; and as all power was deposited in Christ, it is said, Psa. viii. 6, 7, 8, 9,—Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet.—Then mentions many particulars,—as every creature that moveth on the earth, and flieth in the air, or passeth in the seas, and then gives the glory to God O Lord, our Lord, how excellent is thy name in all the earth.

Now as all mankind was included in Christ, and as they were made by him and for him. Thus it is said in

VERSE 27.

So God created man in his own image, in the image of God created he him, (then in the plural number included in him) male and female created he them.

These *them* are they mentioned in Ephe. i. 4,—According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love.—Rom. viii. 28, to the end of the Chapter,—2 Tim. i. 9, 10,—1 Tim. ii. 3, 4, 5, 6.

I think by these texts, above cited, and likewise by the whole system of the scriptures of truth fully prove, that it was the will of the unchangeable God, that all men should be saved, and come to the knowledge of the truth, which is Christ: these God knew, and did predestinate to be conformed to the image of his son.—Them he called justified, and glorified; for as in Adam all die, even so in Christ shall all be made alive. It is not left to the will of the creature man, whether he will
or

or not, but God says he shall be made alive. Therefore this was God's purpose before the world began, that as we have borne the image of the earthy, we shall also bear the image of the heavenly. Therefore it is in Christ only, that God made us in his image, after his likeness.

VERSE 28.

And God blessed them, (in him in whom all the families of the earth are blessed,) and God said unto them, be fruitful, and multiply and replenish the earth, (as it is God's will that one generation should succeed another, and according to his covenant order, by ordinary generation, they should multiply and replenish the earth with their own kind; as he hath given them directions, that they might enjoy the promised blessings of God in this life, as in Psa. cxxviii,—Blessed is every one that feareth the Lord, that walketh in his ways. Thy wife shall be as a fruitful vine by the sides of thy house, thy children like olive plants round about thy table,—the Lord shall bless thee out of Zion, yea, thou shalt see thy childrens children, and peace upon Israel. 1 Cor. vii. 3,—Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. See 1 Pet. iii. 7. The same command was given to Noah,—Gen. ix. 1,) and subdue it: (that the earth may yield its produce, for the support of man,) and have dominion over every living thing, that moveth upon the earth.

Thus man received power from his redeemer: to rule over all the creatures that God had created, and was under Christ the head of nature.

VERSE 29, 30.

In these two verses is manifested the wisdom and faithfulness of God to man, and to every living creature, that he hath created, wherein is the breath of life, or a living soul, in that he hath given all that he hath commanded, and doth cause the earth to bring forth, to be meat for man, and beast of every kind, so that no man
that

that walketh in wisdoms ways, have any cause to despair of a comfortable support through time, for the ways of wisdom and pleasantness and all her paths are peace, and it was so.

VERSE 31.

And God saw every thing that he had made: and behold it was very good, and the evening and the morning were the sixth day.

Thus God did in the beginning of time, manifest himself as a universal benevolent parent of the universe, whose name is Jehovah, as an omni-parent, who bringeth forth all things, and did as an omni-present, and an omniscient God.—He saw every thing that he had made, that according as he had constituted them, and designed them, for the manifestation of his declarative glory, and the peace, comfort, and salvation of mankind in this world. So he said behold *it was very good*, not evil. Out of the mouth of the most high, proceedeth not evil and good,—Lamen. iii. 38.

So God who worketh all things after the counsel of his own will, hath said,—I form the light and create darkness, I make peace and create evil, I the Lord do all these things,—Isa. xlv. 7. The Lord killeth, and maketh alive, and bringeth down to the grave and bringeth up,—1 Sam. ii. 6. Thus God in his omnipotent power, according to his absolute appointments, ordered every thing that he had created, to hear his voice and come forth, and make their visible appearance in this world, in his time and due season, wherein all things are beautiful.

So that as God, in his omniregency ruleth over all, nothing shall alter one tittle in the course of providence contrary to his design; as in Eccle. iii. 14,—I know that whatsoever God doth it shall be forever, nothing can be put to it, nor any thing taken from it; and God doth it, that men should fear before him. Therefore, wo unto him that strive with his maker; shall the clay say to him that fashioneth it what maketh thou.—I have made the earth, and created man upon it. I my hands have

have stretched out the heavens, and all their host have I commanded.

There God manifesteth his love to man, by all things he had created, through a redeemer. Thus, I have raised him up in righteousness, and will direct all his ways, he shall build my city, and he shall let go my captives not for price or reward, saith the Lord of hosts.—See Isa. xlv. 9, 10, 11, 12, 13. Hosea xiv. 4.—I will heal their backslidings, I will love them freely, for mine anger is turned away from them. By this it is obvious, that God was said to be angry with mankind, because they did forsake his ways in backsliding from him, and by observing lying vanities, did forsake their own mercy, and walked after their own counsel, and not in the way of God's woulding, wherein his justice, act consisted.

Therefore it was a just and righteous thing with God, to stay their enmity, unbelief and darkness, which was the cause of their rebellion, by which they were brought into captivity. So now in love and pity, for a small moment, to forsake them, and in a little wrath hide his face from them for a moment, but with everlasting kindness will have mercy on thee, saith the Lord thy redeemer. Weeping may endure for a night, but joy in the morning.—See Isa. liv. 7, 8. Psa. xxx. 5. Isa. lxiii. 9. Rom. xi. 23. Lamen. iii. 31 to the 37.

Thus it appears though we were reckoned dead, before time, yet our life was hid with Christ in God, that as certain as he shall appear who is our life, we shall appear also with him in glory. Psa. xxxii. 7,—Thou art my hiding place, thou shalt preserve me from trouble, thou shalt compass me about with songs of deliverance. Selah. Psa. xxxi. 20,—Thou shalt hide them in the secret of thy presence from the pride of man, thou shalt keep them secretly in a pavilion from the strife of tongues.—See also Psa. xxvii. 5. Isa. iv. 5. 1 John iv. 14. Jonah ii. 4.

Thus God did hide his people in his pavilion, as in a warlike tent, or tabernacle, which Jehovah as a man of war will keep and defend, so that not one stake shall be moved, nor one cord of his eternal decree, love and
union

union with them be broken,—for the foundation of God standeth sure, having this seal, the Lord knoweth them that are his, these he hath loved by grace given to them in Christ Jesus, before the world began, by which grace he tasted death for every man.—So it is his will that every man should be saved by Christ. Herein his willing is his act of free grace, and as Christ did by living in the days of his flesh, after God's likeness, fulfil every precept of God's law, according to his woulding and did suffer and die to satisfy justice. So by his restoring that he took not away, now there is no law to accuse or condemn him, nor his brethren, for whom he suffered; so sin in that sense, was said to be dead—herein his woulding and his willing agree, and manifested by his resurrection, power and life from the dead. Here mercy and truth meet together; righteousness and peace kissed each other.

Therefore by the power and love of God in Christ Jesus, is it, that Zion is delivered from sin and death, and all her enemies destroyed forever. See Rev. xviii. 21, 22. Where the wicked are finally destroyed and to be found no more at all.—So now Zion dwells in God. See Psalm xc. 1, 2,—Lord thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.

Thus I understand, that as God is unchangeable, so are all his purposes, as they were before time, so they are in time, and so will be forever after time. That which hath been is now, and that which is to come hath already been; and God requireth that which is past, (nothing lost), Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us,—Eccle. i. 10. Eccle. iii. 15. Thus as to God nothing is new nor old, but to us things appear both new and old.

Therefore every thing that is declared in this first chapter of Genesis, as created, tho' not made visible to creatures, yet was in God's sight, as his began and finished

shed work who worketh all things after the counsel of his own will. The secret things belonging to the Lord our God, but those things that are revealed, belong unto us and to our children forever; that we may do all the words of this law,—Deut. xxix. 29. Acts xvii. 24, to the 32. Isa. viii. 20.

Therefore every thing that God had made, as he did unalterably design them, for his glory, and the present, and everlasting good of his people through Christ, in him he said, behold good, yea very good; and the even and the morning were the sixth day.

GENESIS ii. 1, 2, 3.

Thus the heavens and the earth were finished, and all the hosts of them.

And on the seventh day God ended his work, which he had made: and he rested on the seventh day, from all his works which he had made.

And God blessed the seventh day, and sanctified it, because that in it he had rested from all his works, which God created and made.—(Or thus created to be made.)

NOW as the heavens and the earth and all the host of them *were* finished, signifies that which God had eternally purposed should be created and made visible, by Christ and for Christ; as has been said above.—Which was to be testified in due season, and as God hath done it that men should fear before him, and keep them from idolatry. He saith, my glory I will not give to another, nor my praise to graven images. Therefore he saith, Psa. xxxiii. 8, 9, 10, 11,—Let all the earth fear the Lord, let all the inhabitants of the world stand in awe of him, (& gives this for a reason) for he spake & it was done, he commanded and it stood fast. The Lord bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect. The counsel of the Lord standeth forever; the thoughts of his heart to all generations.

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As this was the work of God alone, it was a mystery to nature wherein man was hid in his secret pavilion. This is called God's six days work which he ended on the seventh day.—So by the number seven, all the dispensations of God are reckoned to the children of men through time; as Peter said, 2 Peter *iii.* 8,—But beloved be not ignorant of this one thing: that one day is with the Lord, as a thousand years, and a thousand years as one day.

So we may rationally divide these six days work into three dispensations, thus—

1st. When the Lord God had formed man of the dust of the ground, and man became a living soul, capable of happiness or misery in this life; but as God did bind the dragon, that old serpent, &c. which I take to be his lusts, by which he should not be tempted, drawn away, nor inticed 'till the thousand years, or the day of this dispensation should be fulfilled, and in this estate which was their own habitation, they enjoyed all the happiness, uninterrupted, that unstained nature was capable of, so long as they lived in innocency.

2d. When this first dispensation ended, and the serpent lust was loosed for a little season, as in James *i.* 14,—But every man is tempted, when he is drawn away of his own lust and enticed. And as God gave them up to their own hearts lusts, they walked in their own counsel, and kept not their first estate, and left their own habitation, and God put it into their hearts to fulfill his will, and give their kingdom unto the beast, till his word is fulfilled.

Now in the end of the first dispensation, the second takes place, and this dispensation discovers to man, that by the law is the knowledge of sin, for all flesh hath corrupted their ways before God, by their following the evil devices of their own hearts. Therefore, God gave a travel to the children of men, to be exercised in it, called a fore travel that God hath given to the sons of men. He hath made every thing beautiful in his time, also he hath set the world in their heart. So that no man can find out the work that God maketh from the beginning

to the end, and God hath done it, that men should fear before him,—that is, fear, to add unto, or diminish in the least degree, from what God hath purposed or done, or pretend to find out the Almighty to perfection.

O the depth of the riches both of the wisdom and knowledge of God : how unsearchable *are* his judgments, and his ways past finding out.

Now altho' this was a dark and a cloudy dispensation, yet God did not leave himself without a witness, nor his people without hope, but did promise them deliverance and salvation, by the seed of the woman bruising the serpent's head, which was repeated from age to age, till Moses' day, by promise and covenant to Abraham ; Gen. xvii. 7, 8,—That he would give him and his seed after him in their generations, all the land of Canaan, wherein he was a stranger for an everlasting possession, and I will be thy God, as he did swear to Abraham, to Isaac and to Jacob,—Gen. i. 24.

This land of Canaan was typical of the Gospel day, and sabbath of rest in Christ, and as this dispensation was without a law of particular precepts, it ended when Moses' law took place. Thus as God said to Abraham, Gen. xvii. 1,—*I am* the Almighty God. By which power, as a benevolent father, he lead them all the days of old, and gave them a promise by a sure covenant, that he would deliver them from their Egyptian bondage.

3d. Now the third dispensation takes place by God's raising up Moses and Aaron, as instruments in his hand, to bring the children of Israel out of the land of Egypt with an high hand, by signs and wonders from Pharaoh's hard bondage, and sent to them for their encouragement by his name, I am that I am,—Exo. iii. 14. See Isa. xl. 17. Hosea xii. 9. Jere. ii. 2. And that they might depend on his promises, as an omni-present God, he is made known unto them, by his name Jehovah,—Exo. vi. 3. Isa. xlv. 6. Rev. i. 8. Which I conclude to be the first time the Lord set his hand to deliver his church and people from bondage, in a visible manner.

In this third dispensation Pharaoh was raised up, to appear as a vessel of wrath fitted for destruction, who exercised

exercised the same tyrannical power that Nimrod did, who was the first monarch after the flood, and was a rebel, a mighty hunter before the Lord, as a giant, strong and mighty. This Nimrod was the son of Cush, the son of Ham, who appeared as the accuser of his brethren, and was a type of all wickedness; so Nimrod being of the family of Ham, received his education from the same school of darkness, and wicked teachers that his grandfather Ham did.—Therefore was in a typical sense the man mentioned in Psalm *lxxi.* 1, 2, 3, 4, 7,—Lo, *this is the man that* made not God his strength, and strengthened himself in his wickedness, and sat on thrones, and rules with deceit and cruelty, and like the great whore sat upon many waters, the mind of all people, &c. this is the curse that goeth forth over the face of the whole earth. See Zech. *v.* 3. Ezek. *ii.* 9, 10,—But from under this cruel government, will the Lord deliver his people, according to his promise. See Jere. *xvi.* 14, to the end. Hosea *i.* 11. Levit. *xxvi.* 43, 44, 45. And he will send fishers to fish them.—Matt. *iv.* 19. Amos *iii.* 12, 15.

Thus the Lord, who will save his people from the tyrannical power of the wicked rulers of Babylon, sent to Pharaoh, by Moses his agent, that Israel was by his an eternal union with them before the world began. Exo. *iv.* 22, 23,—And thou shalt say unto Pharaoh thus saith the Lord, Israel is my son, *even* my first born. Then with a commanding authority, according to justice;—And I say unto thee, Let my son go, that he may serve me, and if thou refuse to let him, go behold, I will slay thy son, *even* thy first born.—Meaning the first born of death, of which Pharaoh was a type, in this sense Adam is called the son of God, See Luke *iii.* 38. Gen. *i.* 26. Job *i.* 6. Job *xxxviii.* 7. John *i.* 12. Rom. *viii.* 17. Tit. *iii.* 7. Gal. *iv.* 7. Heb. *i.* 2.

So in Christ Jesus all the offspring of Adam are the sons of God.—And it is said, they being one with Christ; it is said, Matt. *ii.* 15,—And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, out of Egypt have I called

called my son. See Num. xxiv. 8,—God brought him forth out of Egypt, &c. Hosea xi. 1,—When Israel was a child then I loved him, and called my son out of Egypt. Jere. ii. 2.

By this we see God's parental love and care for his people, as in Psa. cxxxv. 4,—For the Lord hath chosen Jacob unto himself; and Israel for his peculiar treasure. Which he manifested by bringing them out of Egypt, and lead them through the red sea, with safety, and destroyed their enemies.—As we read in Exodus xiv. And as this was God's time, which made it beautiful, that it is manifest that he made the wicked for the day of evil. Therefore God said unto Pharaoh, Exod. ix. 16,—And in very deed for this cause have I raised thee up, for to shew in thee my power: and that my name may be declared throughout all the earth; As in the margin,—Made thee stand up, or, constituted and set thee; or as in Psa. lxxxi. 12,—So I gave them up unto their own hearts lust, and they walked in their own counsel. So it is said, Wo to the wicked, for the reward of his hand shall be given him, so Pharaoh and all that was with him perished both man and beast, not so much as one of them remained. Then did Israel fear the Lord, and believed the Lord, and his servant Moses, then sang Moses and the children of Israel this song unto the Lord: for this salvation, which we may read at large, Exodus xv.

Therefore, doth it not appear credible to believe, that Pharaoh's death, was a type of Christ's death, that as Pharaoh, who set upon a throne of wickedness, ruling with spite and enmity against God and his people, was slain in the Red Sea, that they should be seen no more again forever. By which means Israel obtained salvation and freedom from bondage, and opened a way for them to travel in, that they might obtain their own land of inheritance which was given to them by promise, which is so often mentioned by the prophets, concerning the whole house of Israel.

So Christ standing in our sinful character, was made sin for us, and God laid on him the iniquity of us all, that

that he was the propitiation for the sin of the whole world, both Jew and Gentile, and as the red sea proved death and a final destruction to all the enemies of Israel forever, so the blood of Jesus Christ cleanseth us from all sin, and as the red sea proved death to the Egyptians and life to Israel, so the blood of Christ, proved the death of all our sins, enmity and unbelief, but life and salvation to the children of men. Now in the third month when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai, and there Israel camped before the Mount, and as the law came by Moses, and Moses went up unto God, where he received instructions for the people, and the law of commandments, with particular precepts, the order and fashion of the tabernacle, the ceremonies and sacrifices offered by the priests, &c. &c.

All was typical of Christ, and pointed to him, this is called the first house, the old heaven and the old earth that passed away, when the new took place, and Moses led the children of Israel to the land of Moab where he died; and Joshua led the people over Jordan into the promised land.—Signifying rest to Israel from Egyptian bondage; so called Canaan Jerusalem, and Zion the city of God, the Holy city, but was not the true rest, as in Gal. iv. 8, 9. If Jesus (meaning Joshua) had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God; so it pointed to the sabbath of rest in Christ, that never ends.

Now Israel was brought into their own land, which was given to their fathers by promise, for an everlasting possession to their generations, a land flowing with milk and honey, which they dwelt as strangers in, in the days of their youth and ignorance.

But now they inherit this land with the greatest advantages possible, by types rituals, emblems and metaphors, pointing to the seventh day or sabbath of rest in Christ, on which day Christ the antitype, did come and finished his fathers work, by which he caused all types, metaphors, &c. to cease and be no more at all, as not being
useful

useful to the church, in the fourth or gospel dispensation, so by this taking place, the third dispensation ended, which was plainly and fully prophesied of by the holy Prophets, see Dan. ix. 24,—Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophesy, and to anoint the most holy. So I believe this fourth dispensation, which was manifested by Christ's death and resurrection, lasts eternally, which will be spoken to hereafter. But I shall return from this digression to

GENESIS ii. 1, 2, 3.

And on the seventh day God ended his works, which he had made.

Therefore these three verses signifies to us ; as has been said above, as what God purposed in himself, that was in him as done and finished, by the word of the Lord, were the heavens made, and all the host of them by the breath of his mouth, and is called his mysterious work, so that no man can find out the work that God maketh ; from the beginning to the end, which the constitution of man would not admit of, for by it was manifested the work of redemption by Christ alone, and not by works that man doth, and as God ended his work on the seventh day, and rested on it, pointed to that sabbath given to Israel by commandment for a day of rest,—Exod. xx. 10, 11 ; Given to them for a sign,—Exo. xxxi. 13 ; to be a sign between me and you,—Ezek. xx. 12. Throughout your generations (or till Christ comes who is the end of this sabbath) that ye may know that I *am* the Lord that doth sanctify you. So their sanctifying themselves, in resting from all worldly employments and keeping the seventh day sabbath holy, signifies Christ keeping the law for us, and as he said for their cause I sanctify myself : So he that sanctifieth and they that are sanctified are all of one.

Therefore he said, John v. 17, 21,—My father worketh hitherto, and I work. For as the father raiseth up the

the dead, and quickneth *them* ; even so the son quickeneth whom he will .

And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created (to be made.)

This day was blessed in Christ, and set apart, to point to the Great Jubilee, manifested by his resurrection life, for he that is entered into his rest, he also hath ceased from his own works *as* God *did* from his, that is, as God had finished the work of creation, he gave all power to Christ to finish his work ;—so he that believeth hath experimentally entered into his rest, and doth cease from his own work, under the law, so now walking in the spirit and love of Christ, God is not unrighteous to forget their work and labour of love—see Heb. *iv.* 10. Heb. *vi.* 10. As Christ said, Matt. *xii.* 8,—For the son of man is Lord even of the sabbath day, that in the end of this typical sabbath he ended his work of suffering under the law, and arose from the dead, and did manifest a sabbath of rest to his brethren that never ends ; for in this rest, there is no evening and morning, but day without night, light without darkness, life without death, &c. Thus we see Mark *ii.* 27,—He said unto them, the sabbath was made for man, and not man for the sabbath.

VERSE 4, 5, 6.

Here is the account of the generation of the heavens, and the earth, when they were created ; And every plant of the field, before *it* was in the earth, and every herb of the field before it grew : as visible ; this seemeth to be the reason why, for the Lord God had not caused *it* to rain upon the earth and there *was* not a man to till the ground, and that every thing might appear beautiful in his time.—For the Lord by wisdom hath founded the earth, by understanding hath he established the heavens. The way of wisdom is pleasantness and all her paths peace. So wisdom is justified of her children,—See Prov. *iii.* Matt. *xi.* 19. John *i.* 1.

Therefore by wisdoms order, nothing could appear visible,

visible, 'till the elements became peaceably mixed together for that purpose. That the covenant blessings as God hath promised, might be made visible, for the support of his creatures he caused a mist to go up from the earth, and watered the whole face of the ground.—Thus God manifests his love and care for the inhabitants of the earth, in the course of his providential dealings with them in this life; So he caused it to rain on the earth where no man is; To satisfy the desolate and wast ground and to cause the bud of the tender herb to spring forth, —Job xxxviii. 26, 27. Psa. cvii. 35.

VERSE 7.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

For this see Isa. lxiv. 8. Rom. ix. 20. Eccle. iii. 21. So man was the first object formed, whole complexion shows the state and constitution of his body, that it is compounded of the elements and must return to them again, so by the elements of this world they are brought into bondage, and was not in this sense made in the image of God nor after his likeness.—And as God formed man with such intellect faculties, capable of being instructed, he commanded him to be obedient, and till the ground, &c.

VERSE 8 TO 18.

And the Lord God planted a garden Eastward in Eden, and there he put the man whom he had formed.

This Eden lay east of Canaan, and was a fruitful land. And out of the ground made the Lord God to grow every tree that was pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Thus was this garden furnished with every thing needed for the support of the bodies and minds of the children of men, whereby there spirits may be refreshed. Here was not only that which was beautiful and pleasant

to the sight, and good for food, but the tree of life in the midst of this called the garden of the Lord, which was a type of Christ, from whom flows all blessings, who said, John vi. 48,—I am the bread of life; Prov. iii. 18,—a tree of life, &c. and the tree of knowledge of good and evil. This is typical of the moral perfections of God, as the law of commandments, which if a man keepeth it shall be his righteousness. So to him it is good, but if he fails in one point he is guilty of the whole; so then to him it is evil, for God is a God of inflexible justice, and will not clear the guilty, nor stay the righteous, see Deut. vi. 25. Gen. viii. 25. And that man may know, that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord,—see Deut. viii. 3.

Therefore a river went out of Eden to water the garden, and from thence was parted, and become into four heads: then their names and their destination and appointed use, in verse 11, 12, 13, 14. This was a metaphor of the pure river of the water of life,—Rev. xxii. 1. Psa. xlv. 4; as God's time was come. And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it.

Thus God placed man in Paradise, and in honor, and made him steward of his treasures, to dress the garden and keep it, that nothing should be lost, for it is required of a steward, that he is found faithful, that as Adam was a figure of him that was to come, who was his surety, he might labour, working with his hand, the thing which is good, that he may have to give to him that needeth, as every man hath received the gift, so minister the same one to another, as good stewards of the manifold grace of God. That man might eat the labour of his hands, and be happy, enjoying the gift and portion God has given him under the Sun,—see Luke xii. 42. 1 Cor. iv. 1, 2. 1 Pet. iv. 10. Ephe. iv. 28. Psa. cxxviii. 2. Eccle. iii. 22.

Therefore God gave Adam this stewardship by a law of commandment, to prove him, that he might see his inability, that he could not keep one precept of the law,
perfectly

perfectly, because he was of the earth, so was earthy, and the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die. Herein God declares his willingness for the happiness of man, by his commanding him to depend on, and believe on the name of his son Jesus Christ, and love one another as he gave us commandment. 1 John iii. 23; and in 1 John ii. 7,—Brethren I write no new commandment unto you, but an old commandment which ye had from the beginning the old commandment is the word which ye have heard from the beginning.

Thus in the first dispensation, God gave to man, this first and great commandment, to love the Lord with all the heart, and his neighbour as himself. And that he might be enabled to do this, he is commanded to eat of the tree of life, and every tree of the garden freely, as heirs of God, receiving the gift of God, which is eternal life through Jesus Christ our Lord.

So it is not of themselves, but Christ that liveth in them, that the life they live in the flesh is by the faith of the son of God.—So their fruits are unto holiness, and the end everlasting life, for entering in at the strait gate, and walking in the narrow way, they are led by life to life, and this is the record that God hath given to us eternal life: and this life is in his son; so the gates of earth and hell shall never prevail against this foundation, that God may be all in all.

By this we see that God's eternal love and union with man, cannot be broken, by all that corrupt nature sin and unbelief and enmity, that the carnal mind of man can do;—for God saith, my people shall be a willing people in the day of the power of my love. So God was the same covenant keeping God, with the first generation, as he is with the last, whose ways are equal and changes not.

Again, *But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die*:—this only forbidden to man.

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This

This tree manifests to mankind the knowledge and goodness of God, who had power in himself alone, to make and exhibit an unalterable law, flowing from the rectitude of his divine nature, and is a law of inflexible justice, and therefore is a righteous law, for the judge of all the earth will do right, and it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us, which if a man do he shall live in them,—Deut. vi. 25. Levit. xviii. 5.

Therefore the man that liveth in every respect as the law demands, must be as holy, as just, and as righteous in thought, word, and deed, and also as perfect in constitution as the law itself, in order to appear justified before God by the deeds of the law. But as Adam was made subject to vanity, it was impossible for him to keep this law perfectly in one point, or recommend himself to God by his works in the least degree, for if he had there would have been no need of Christ as a redeemer or reconciler, or a saviour of man.

Therefore it appears that God did not command man, who was formed of the dust, to live a life adequate to his holy law, but he commanded him not to eat of it, or imagine himself capable of keeping the law perfectly, therefore this was an unrighteous imagination for man, who at his best state was altogether vanity, should through pride vainly suppose, that they have goodness or knowledge in and of themselves, sufficient to find out a way that should make them more happy, than that which God had in wisdom given to them by commandment, and as all unrighteousness is sin, so by this deception in man, sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.—So in the day he eat thereof he did surely die, as God had said, thus by the laws the knowledge of sin. Therefore to obey is better than sacrifice *and* to hearken then the fat of rams,—1 Sam. xv. 22, last part.

Therefore this tree of knowledge of Good, signifies what Christ said,—John xvii. 3,—And this is life eternal, that they might know thee the only true God, and Jesus Christ

Christ whom thou hast sent. Colo. i. 10. And evil signifies, that if man imagines to obtain eternal life, by what he is, or can do, it is evil, he shall surely die.

VERSE 18.

And the Lord God said, it is not good that the man should be alone: I will make him an help meet for him. (In the margin as before him.)

And as God's glory and man's happiness is constantly connected together, he made him this promise to give him the greatest good. A bosom companion. Prov. xviii. 22,—*Who so findeth a wife findeth a good thing and obtaineth favour of the Lord.*—For herein consisteth society happiness, called rest. See Ruth iii. 1.

VERSE 19, 20.

Here God did finish, and make to appear, all his formed works, as every beast of the field, and every fowl of the air, and brought them unto Adam, his steward, to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof. Here Adam the figure appeared to be the head of nature, and the earthy parent of all men, and as all were included in him, he was the consciousness of all, and the representative of all his offspring.—Therefore as God had set Adam in this place, he gave him wisdom and understanding to name every creature he had made: and by & under Christ, to have power and gave him dominion over the works of his hands.—Saying, and the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, and upon all the fishes of the sea; into your hands are they delivered and these and the green herb, and all things have I given you for meat.

Thus we see, that God's everlasting love is absolute to the children of men without exception, through Christ. See Pla. viii. This power given to Christ, and through him to man. Gen. ix. 1, 2, 3. So all things are freely given to us of God, who giveth liberally to all men: Who

Who asketh and upbraideth not,—James i. 5, 17. 1 Tim. iv. 8. 1 Cor. iii. 21, 22, 23.

Now when God had finished the formation of all the creatures, and given them to man, for his comfort and support in this life, and had placed man in his stewardship, and gave him dominion over them all, and commanded him to be fruitful and multiply and replenish the earth, &c.

Then he manifested the greatest happiness, that can be enjoyed in time, which is society benefits, without this man cannot be happy here, for there is a wo to him that is alone.

So it is said, but for Adam there was not found an help meet for him. Here was a want that all the other creatures could not afford to man. So in

VERSE 21, to 26.

And the Lord caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof.

I understand Adam's being in a deep sleep signifies, that as God had set the world in his heart, that he could not find out the work that God doth, from the beginning to the end, and as this was the beginning of God's building his visible house, by a society of people called Zion, that God chose for a dwelling place, wherein he placed his name, wherein is the kingdom of heaven, in it God hath established his throne for ever and ever; the sceptre of his kingdom is a right sceptre, therefore God said, yet have I set my king upon my holy hill of Zion; thus king Jesus said, the Lord possessed me in the beginning of his way, before his works of old; when he prepared the heavens; when he appointed the foundations of the earth;—then was I by him, rejoicing always before him.—Rejoicing in the habitable part of his earth, and my delights were with the sons of men.

Thus it appears, that this house and society was God's family, and was with him before this world began, and as they were chosen of God in Christ Jesus, and saved by his righteousness with an holy calling. So Christ rejoicing

joicing in them, was that glory he had with the father before the world began, which he prayed he might have again.

And as this was a great mystery, man could not find it out, so was said to be in a deep sleep. At this time God took one of his ribs, of which he made a woman & brought her unto the man.

Thus Adam was a figure of Christ, and the woman a figure of the church; and as the woman was of the man, so the Church is of Christ,—1 Cor. xi. 8. And as God left no wound in Adam's side, but closed up the flesh instead thereof, he was now sound without pain. So was Christ, when God raised him up, having loosed the pains of death free from all afflictions.

Now as Adam was awaked out of his deep sleep, and God brought and presented the woman to him, he did find a good thing, and obtained favour of the Lord, according to promise. Therefore she was his delight, being in constitution and complex the same with himself. So she was the only one in all the world, to make him happy in society, for without her he could not been happy. In this sense he presented her to himself without blemish, that is, as perfect as he was himself; thus, And Adam said, this is now bone of my bone, and flesh of my flesh: She shall be called woman, because she was taken out of man.

This union and affinity, that the man had with the woman, was so great, that it was impossible but that he should love her as himself: for no man hateth his own flesh, but nourisheth it, &c. Therefore Adam receives her as a gift of God to him, owns her as an heir of God, and a joint heir with himself, to all the honours and blessings of inheritance that God had given him, and thus he owns her to be as really one with him now, as she was before she was taken out of him, and manifests his love to her in the most indearing manner possible, by choosing her for his bride and bosom friend.—And then declares the marriage covenant thus:—

Therefore shall a man leave his father, and his mother, and shall cleave unto his wife, and they shall be one flesh.

flesh. Thus God manifested in the beginning of his building, in real harmony, that nothing but peace and love unfeigned in all honesty, being of one mind in the Lord, walking in the spirit of truth, praying one for another, so this house is God's house of prayer for all people, and is of God's building. Psa. cxxvii. 1, 2. And that this might be a true figure of Christ and the church, God built this house, and keeps it by commandment.—Saying a man shall leave his father and his mother, his dearest friends in nature, and shall cleave unto his wife, and they shall be one flesh.

Observe this command, *shall* is three times expressed, with an absolute authority in this verse, this was obeyed.

This was the old commandment which was from the beginning, when God made them male and female, and called their name Adam, and blessed them the same day, in one name,—Gen. i. 2. So now being in the same union and oneness, that they were in, before the woman was taken out of man, and made visible: so they twain shall be one flesh, wherefore they are no more twain, but one flesh, what therefore God hath joined together, let not man put asunder,—Matt. xix. 4, 5, 6. Here is a command in the covenant of God's peace, that is ordered in all things and sure, that there shall not be a bill of divorcement, that a man may put away his wife, and so put asunder, that which the Lord hath inseparably joined together; for if it could a been, it would spoil the figure, for that which the Lord designed it, and the house that wisdom hath built could not stand, but God said my counsel shall stand, and I will do all my pleasure; therefore he saith, Mala. ii. 14, 15,—Yet ye say, wherefore: because the Lord hath been witness between thee and the wife thy youth, against whom thou hast dealt treacherously; yet is she thy companion the wife of thy covenant. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a goodly seed, therefore take heed to your spirit, & let none deal treacherously against the wife of his youth.

Here we see the Lord is a witness in his own family, and will have his covenant orders observed, and his commands

mands obeyed, by the one seed which is Christ the head of every man, who said, I will never leave thee nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me, —see Heb. xiii. 5. 6.

Again, I understand that when God formed Adam, and made him a living active, intelligible being, and did bind the Dragon, and shut him up a thousand years 'till this first dispensation should end; in this time, in a figurative sense, made him the head of nature, making all things that he had made, subservient for his comfort and honour and gave him a law, commanding him to keep it, on penalty of death. God did not make him a free agent of this moral law, to act for himself to keep it, or not keep it, as he chose or thought best, no if such a thing could have been, (which could not), I think God could not exacted the penalty, but God gave him this law by commandment, saying thou shalt not, as has been said above.

And as this law was exhibited to the type, that God did know could not fulfil in the least degree, neither did he design he should, but this type did point to the one goodly seed, that he sought, who was able to keep it perfectly, therefore God hath chosen him to redeem his people, and put away none, as in Mala. ii. 16,—For the Lord the God of Israel saith, that he hateth putting away, for one covereth violence with his garment saith the Lord of host. Therefore take heed to your spirit, that ye deal not treacherously.

Therefore it is evident, that the law was given to the man, when the woman was included in him. So there was no conditional obligation made to, or with the woman, that if she kept the law she should live, but if she rebelled she should surely die, but to the man only, the woman having no strength, was not in the conditions. She being of the man, and appearing in a distinct personality, was brought and given to the man, for his bride, that meeting and joining her in this conjunction he shall never put her away, but as her head, protector and surety. So now by a covenant oath, supporting her, and supplying

supplying all her wants and defending her from being destroyed by her enemies.

This proves that he first chose her, and first loved her, which was the cause of her chusing and loving him. From this consideration, I perceive, that the man did not receive an addition to himself, that he did not possess before, but the same bone and flesh, that was his own forever, so but one now.

Now as the woman was not taken out of the head, she was not to be a head ruler in the family, and as she was not taken out of the feet, she is not to be despised nor trodden under foot, but being taken out of the side: and as the man is by the woman, she shall be an equal heir with her husband in all the blessing of the family, and her desire shall be to her husband, and he shall rule over her, by a law of love and pity, the holy Apostle Paul saith, Eph. v. 32,—This is a great mystery, but I speak concerning Christ and the church. Matt. xiii. 11. 1 Cor. iii. 16.

Thus having said a few words with respect to the figure, I shall make a few more remarks, in regard to the antitype, who is the substance for as the command was directed to Adam to prove him, that he might see his own inability to keep it, when his bride and all his offspring was included in him. But the obeying and keeping of this command, was enjoined by covenant on Christ before the world began, and also to suffer the penalty for the breach thereof.

This was the decree of God, when his bride the church, and all that die in Adam, were included in him, which he promised should be made alive in himself.

Again, when the woman was taken out of man, and God brought her to Adam, she was adorned with the robe of innocence, equal to her figurative husband; and as she was the mother of all living, to the whole world of mankind, being by her; here was God's building completely finished, as considered in the figure. This was a manifestation of his being married unto her, before she was taken out of him; so it was not any good works that the woman did or could do, that was the cause of this

this marriage. But this was the cause, they being of one constitution, and called by one name, so the cause was in the man alone ; but as this building is to be shaken and pass away, it points to the spiritual house that cannot be shaken, but doth remain.

Therefore as we have borne the image of our earthly parent, we shall also bear the image of our heavenly parent.—And being in him, we were chosen by him, who loved us then with an everlasting love, being members of his body, of his flesh and of his bones, and being constituted like himself he said, I am married unto you ; and in this union and oneness he said, I have called you by my name, for ye are mine, in this name he saith, Rev. *iii.* 12. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, *which is* New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name. These have overcome by & washed their robes in the blood of the lamb, & are worthy.

This is the New Jerusalem that John saw, which is the Holy City, coming down from God out of heaven, prepared as a bride adorned for her husband. Mark, the bride come down from God out of heaven ready adorned to meet the bridegroom, that goeth forth of his chamber, and the bride out of her closet,—Joel *ii.* 16. To rejoice in God alone, so the bride, Christ's church had no need, neither could she do any thing in point of duty, as praying, repenting, believing, and forsaking every evil way, &c. nor live a Godly life, &c. in order that she might be adorned with a wedding garment ; for these duties shows that she loves God, so her doing them was not the cause of God's choosing her, and loving her, for the cause of this was in God alone, who chose her in Christ before time.

Therefore he adorned her with his own divine nature, and cloathed her with his sons righteousness, which is her wedding garment, in this he abideth faithful and cannot deny himself. Herein the figure and the anti-type agree, for no man ever yet hated his own flesh but

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nourisheth and cherisheth it, even as the Lord the church, here is no putting away, for that the Lord hates a specimen of the agreement of the figure, that was manifested in the first dispensation, to the first generation, who lived in innocency which figure pointed to Christ the substance, which was manifested in the fourth dispensation, when Christ arose from the dead, and proved it by his resurrection power.—See Ephe. v. 20, to the end of the chapter.

I observe when this last Adam the Lord from heaven, who was made a quickning spirit, did come in his resurrection, power and glory, there was a voice of much people in heaven, saying, Alleluia Salvation, and glory, and honor and power unto the Lord our God. For true and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

Now was compleated God's spiritual building in his church, which is God's temple for the holy Ghost to dwell in, and a multitude small and great, and his servants that feared him praised God, saying, Let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready.—See Rev. xix.

Therefore in this spiritual house there is no types, nor metaphors, no death, sorrow nor pain, for all tears are wiped away from all faces, so their joys are unspeakable and full of glory.

Again, *And they were both naked, the man and his wife, and were not ashamed.*

Now in this innocent state, these two children lived in peace and love, without interruption, and as heirs of this estate, they delight in one another's company, and seek one another's good, enjoying all the blessings God had promised them, in this their own habitation, for they had not done any thing contrary to law to make them ashamed, for the old serpent, the lust of the flesh, the lust of the eye, and the pride of life, that the hand of the Lord hath formed, when he formed Adam's earthy body, was bound. So

So pride was not revealed to disturb the peace of society, neither could it appear to do hurt, 'till the same powers that shut it up, should loose it out of the bottomless pit, at the appointed time, so peace did now abound in God's family. For, only by pride cometh contention, but with the well advised *is* wisdom. When pride cometh, then cometh shame, but with the lowly *is* wisdom, —Prov. *xiii.* 10. Prov. *xi.* 2.

Now I must conclude, that as our first parents did at this time, and in this peaceable state, represent all mankind, it is similar to what is said in Isa. *xiv.* 7, 8,—The whole earth is at rest, and is quiet, they break forth into singing. Yea the fir trees rejoice at thee, and the cedars of Lebanon, saying, since thou art laid down, no feller *is* come up against us. Their redeemer *is* strong, the Lord of Host's *is* his name; he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon,—Jere. *l.* 34. Rev. *xviii.* 20. Psa. *cxlviii.* the whole Psalm. Isa. *lx.* 18.

I believe that according to the index of the scripture, that in the first age of the church of Christ, when the church and all nature was at rest and quiet; so long as they obeyed the voice of the Lord, in Numb. *xxxv.* 34, —Defile not therefore the land which ye shall inhabit, wherein I dwell, for I the Lord dwell among the children of Israel.

Now altho' they enjoyed the blessings of this land through Christ, yet they dwelt in it as strangers in the days of their youth, as the children of Israel did in the land of Canaan, before they went into Egypt.

So unstained nature was as happy at this time, as it could possibly be, being supported and governed by their redeemer, who was with, and did love his church in the first age, as he did in the last. By this consideration, as all the enemies of the church was confined, and nothing to disturb them, they lived perfectly happy in that estate, and did pre-figurate the blessedness and perfection of the church of Christ, in all ages to the end of time, for in Christ all are without fault before the throne.

Our first parents being without pride was without fault,

fault, and though they were naked, yet not ashamed, and needed no covering for body or mind, for their judges and officers were all righteous at this time. But altho' they were without the knowledge of Christ as a redeemer, which could not be till there was a falling away, and the man of sin should be revealed, but they knew God by his name, God Almighty.

Therefore he gave them a measure of his spirit to profit withal, for Christ was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. And as he was the word of God by whom all things were made, so he was the power and wisdom of God by which every thing was made and commanded, to convey light and support to the children of men through time, and hath made of one blood all nations of men, for to dwell on all the face of the earth, and determined the times before appointed, and the bounds of their habitation,—Acts xvii. 26, 27, 28, 29. And as this word is in all the things that God created and made, thereby he manifesteth himself to mankind. See Psa. xix. 1, 2, 3, 4,—The heavens declare the glory of God; and the firmament sheweth his handy works. Day unto day uttereth speech, and night unto night sheweth knowledge. *There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.*

Thus God makes himself known to his servants by a law he placed in the works of his hand, which law he commanded them to obey; as in Psa. xiv. 5,—All thy works shall praise thee O Lord, and thy saints shall bless thee. For as his works day and night sheweth knowledge, that there is no speech nor language where their voice is not heard, but as he is good to all and his tender mercies are over all his works, this voice, this line, and this word, is gone out through the earth, to the end of the world. Then hath set a tabernacle in the sun: to divide and bless the earth, and make it fruitful, as in Gen. i. 14. The

The Apostle Paul speaking of the mercies of God to man, in general, saith, Rom. i. 18, to the end of the chapter. And as the Psalmist hath set forth the blessings that he receives, that hears this voice and obeys it. The Apostle shows the not hearing and obeying it, is the cause of our condemnation, he saith, for the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, because that which may be known of God is manifest in them; for God hath shewed it unto them; for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. And then gives the reason; because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened, professing themselves to be wise, they became fools. Because of this deception they forsook the Lord whom they knew, and worshiped idol Gods, they knew not; and changed the glory of the uncorruptible God, into an image made like corruptible man, and to birds and four-footed beasts, and creeping things, wherefore God also gave them up to uncleanness, through the lusts of their own hearts to dishonour their own bodies between themselves. Thus he goes on to the end of the chapter; the same in Col. iii. 6,—For which things sake, the wrath of God cometh on the children of disobedience. Because rebellion is a breach of law, and is unjust, for this reason the law worketh wrath, for where no law is, there is no transgression.

And as the invisible things of him from the creation of the world are seen, and not only seen but being understood also by all God's intelligible beings, by the things that are made, even his eternal power and Godhead, this is the light that lighteth every man; by this they know that there is a power above them, a self dependant being, who was the first, by whom all things were made, by which man and every living creature is supported, in this sense all men know God and are without excuse who
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do not glorify him as God ; this law was placed in the structure of nature, in the beginning, and all men are under this law and judged by it, both Jew and Gentiles, according to their advantages : so to the Jews first, and also to the Gentiles ; for unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath. But glory, honour and peace to every man that worketh good, to the Jew and also to the Gentiles, for there is no respect of persons with God ; for when the Gentiles which have not the law, (given in particular precepts) do by nature the things contained in the law, these having not the law, are a law unto themselves.

Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another.

By this it is plain that the law did not take its rise or proceed from the old natural man, but was written by the spirit of truth in the heart and mind of man, to teach them, that all things whatsoever thee would, that men should do to you, do ye even so to them, for this is the law and the Prophets,—Matt. vii. 12.

So by this law that is written in every man's conscience, they are accused or else excused. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel, saith the Apostle,—see Rom. ii. which you may read for your satisfaction.

Now as this law was given to Adam, in whom all mankind were included, so as it was given to him, so it was given to all men, as if they had then been in personal existence. Therefore as all things were now settled by God in the kingdom of his providence, by his eternal counsel, which must be fulfilled in his time, in due season ; and as God will have all men to be saved, and come to the knowledge of the truth, this decree being absolute, unconditional to man in regard of what man doth do, or doth not do, so it will eternally stand, for this is of grace, but his woulding is his justice act, for as God hath ordered every thing in the kingdom of his providence,

dence, to contribute peace and comfort to man in this life, if they walk in wisdoms ways, but if not they shall die.

In this sense man is set in a state of probation, for this life only and not for eternity. So as it was said to Cain, so it is said to all men, If thou doest well, shalt thou not be accepted, and if thou doest not well, sin lieth at the door. So in Isa. *iii.* 10, 11,—Say ye to the righteous that *it shall be well with him* for they shall eat the fruit of their doings. Wo unto the wicked *it shall be ill with him*, for the reward of his hands shall be given him: (which is just.)

This was the law covenant God made with Adam and his offspring when in a state of innocency; so he commands every man, as the Apostle saith 1 Cor. *vi.* 19, 20,—What know ye not that your body *is* the temple of the holy ghost *which is* in you which ye have of God, and ye are not your own. For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's. This covenant Christ fulfilled. I believe this to be the time in the first age of the world, before man had actually sinned, that Christ had reference to, in Matt. *xxv.* 14 to the 31, and in Luke *xix.* 12 to the 28. Matthew has it thus,—For *the kingdom of heaven is* as a man travelling into a far country, who called his own servants and delivered unto them his goods. And Luke thus,—He said therefore a certain nobleman went into a far country, to receive for himself a kingdom and to return.

This metaphor shows God's universal love and care for his people, by calling them his own servants and delivering unto them his goods, and unto one he gave five talents, to another two, and to another one, to every man according to his several ability; and straightway took his journey. In Luke, When the nobleman had given to his servants, to each one his pound, he said, occupy 'till I come.

Here was something for man to do in point of obedience, but not of merit nor to pay any debt, nor in any wise, that God might place his love upon him, or chule him

him in Christ, for this he did before time. I take this to be the time when God commanded Adam to dress the garden and keep it, till he come, then he gave to every man his talent, and the manifestation of the spirit is given to every man to profit withal, as above said, For where there is no law there is no transgression,—see Acts xvii. 30. And the times of this ignorance God winked at; but now commands all men every where to repent.—See Luke xxiv. 44 to 48. Luke xiv. 16. Rom. xiii. 11. Eph. iii. 5. Titus ii. 11. 1 Peter i. 14. 1 Peter iv. 3 to 7, &c.

Therefore it was of necessity that there should be a law of inflexible justice, for if not, there could not been a reckoning day, nor a day of judgment, and if not, then the nobleman must lost his honour and dignity, so then none could been condemned nor any justified. Then it could not be said, All thy works shall praise thee O Lord, and thy saints shall bless thee. But as the law of the Lord is perfect, converting the soul, and the commandment of the Lord pure, enlightening the eyes. Therefore he gave it to his servants when standing in an unstained character, by order, according to their several abilities.

And as these talents were all of one kind and substance, which is Christ, and eternal life in him, who delivered us from so great a death and doth deliver,—2 Cor. i. 10. And as he hath given Christ to us all, how shall he not with him freely give us all things.—It is therefore required of every man according to the measure of grace, & the gift of God bestowed on him, To do all that he doth to the glory of God, and whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the father by him,—Colo. iii. 17. So all that we do should be for the good of the church of Christ, and the society of mankind in peace and charity, that when our judge shall come, we may be found of him in peace.

After a long time the Lord of those servants cometh and reckoneth with them, having received to himself a kingdom, which is mentioned in Dan. ii. 44. This

was the appointed time that Christ came in the flesh to finish the work the father had given him to do, and gather out of his kingdom all things that offend, and them that do iniquity, and present his church to himself without blemish, by ending all controversy, between God and his people,—Gala. iv. 1, to 6. Acts xvii. 31. Matt. xiii. 41.

Therefore this kingdom that the Lord received to himself, was a kingdom of priests, that were under the law covenant, that if they obeyed and keep it, then they shall be a peculiar people, a holy nation,—Exod. xix. 5, 6. This law being holy, requires perfect obedience, which these servants in their natural position and character they stand in, were not able to perform; therefore the fulfillment of this command was charged to, and was required of the surety, who was fully able, who being in the form of God, thought it not robbery to be equal with God in the Godhead; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in the fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

So in his manhood called the son of God, was made of a woman, made under the same law that man was, to redeem them that were under the law, that we might receive the adoption of sons, in his likeness.—Thus in the fullness of time he was sent forth by the father, to fulfil this law, which he received of his father by commandment. So as true as he did appear at this time, all mankind appeared in him, and was represented by him, before the judgment seat of Christ, that every one may receive the things *done* in his body, according to that he hath *done* whether it be good or bad.

Thus Christ did enter into heaven itself now to appear in the presence of God for us. Now he commanded these servants to be called unto him, to know how much every man had gained by trading. This signifies the travel of man in this life, while in the body; that shows which spirit they are led by in their minds, at this time, whether by the spirit of Christ, by which they walk hu-
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manly and love their neighbour as themselves, by which they are justified, or else by the spirit of this world, that proceeds from the sinful lust of the flesh, that leads them to hate and envy one another by which they become enemies to God, by wicked works in their minds, for which they are condemned.

And he that had received five talents; came and bought other five. He also that had received two talents came and saith Lord, thou deliveredst unto me two talents, behold I have gained two other talents besides them. Here is no difference in the value or kind of these talents, but the five, two and one are of one free gift. But as one gained more than the other, appears to be this, Luke *xii.* 48,—For unto whomsoever much is given of him shall be much required, &c. The Apostle saith thus, 2 Cor. *viii.* 12.—For if there be first a willing mind, (that is conformed to the image of his son which is Christ living in them, by which according to the measure of the faith of Christ given to them, they act and behave one towards another,) *it is* accepted according to that a man hath, and not according to that he hath not. See 2 Cor. *ix.* 6, 7, 8. Prov. *xi.* 25. John *i.* 16.

These being in Christ are new creatures, whose fruits are unto holiness, and the end everlasting life. To these servants the Lord said, well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord. As our immortal spirits are of his essence, he hath renewed us in the spirit of our mind, that we see and enjoy the Gospel dispensation, wherein he hath made us unto our God, kings and priests; and we shall reign on the earth, over sin and unbelief with this promise, to reign with him for ever and ever.

Then he which had received the one talent came, and said, Lord I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed. And I was afraid, and went and hid thy talent in the earth: Lo there thou hast that is thine.

I have oft queried with myself what I should understand

stand by this wicked servant, who was God's servant. The answer to this query I shall leave till the second dispensation takes place, for he could not be revealed in the first, because he was bound, till that prophecy was fulfilled; but altho' man was happy and quiet in this innocent state, yet the Psalmist gives this account of him, Psa. xlix. 12,—Nevertheless, man *being* in honour abideth not, he is like *the* beasts *that* perish. Verse 20,—Man *that is* in honour and understandeth not, is like *the* beasts *that* perish. Psa. xxxix. 5. Eccle. iii. 19. Psa. xc. 4. Psa. xcii. 9. This being the state of man, yet he saith, But God will redeem my soul from the power of the grave, for he shall receive me: speaking of Christ,—Psa. xlix. 15. Here the first dispensation ends and the second dispensation takes place, as we find according to God's design in

GENESIS iii. 1, 2, 3.

Now the serpent was more subtile than any beasts of the field which the Lord God had made. And he said to the woman, Yea, bath God said, Ye shall not eat of every tree of the garden?

This serpent appears to be the same that John saw, Rev. xx. 1, 2, 3; who by the power of the Angel was bound, and shut up in the bottomless pit for a set time. This angel is Christ who said, Fear not, I am the first and the last; I am he that liveth and was dead, and behold I am alive for ever more, Amen, and have the keys of hell and of death; and hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth.—See Rev. i. 17, 18. Rev. iii. 7. Isa. xxii. 22. 1 Cor. xvi. 9.

So as Christ was in the beginning and made all things, his hand formed the crooked serpent, I conclude out of the created darkness, as he appears to be nothing but darkness, and is called the God of this world, that hath blinded the minds of them that believe not.—See 2 Cor. iv. 3, 4. Eph. v. 8, 11. Psa. cvii. 10, 11. Matt. viii. 12.

12. Rom. *xiii.* 12. Luke *i.* 79. As darkness was at first upon the face of the deep, the earth was without form and void; so it is the mother of all evil devices, and vain imaginations, that arises in the mind of man, which is the cause of their disobedience. But when man at first was formed with all his intellect faculties, and unvivified, this serpent was bound, so that he should not tempt nor deceive the nations till the first dispensation was ended.

At this period there was silence in heaven about the space of half an hour: this is the heart and mind of man, in this time God withdrew the teachings of his spirit from them, that the scripture might be fulfilled. Job *xxix.* 9,—The princes refrained talking and laid *their* hand on their mouth. Zech. *ii.* 13,—Be silent O all flesh before the Lord, for he *is* raised up out of his holy habitation.

Now was the serpent loosed for a little season, and set on a throne in God's temple, that is the heart of man, and by his tyrannical power did stay the whole world of mankind. Thus we see that as soon as God had withdrawn the striving of his spirit from them, as he said in Gen. *vi.* 3,—My spirit shall not always strive with man, for that he also *is* flesh.

Now there was a falling away from their first estate of innocency, and left their own habitation of peace and quietness, &c. and had defiled the land wherein the Lord dwelt, as he said, Numb. *xxxv.* 34,—Defile not the land which ye shall inhabit, wherein I dwell, for I the Lord dwell among the children of Israel; agreeable to 2 Cor. *xi.* 3,—But I fear lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

I conclude that the land being defiled, and the mind being corrupted, mean one thing; and the serpent that beguiled, tempted, deceived and inticed them, was the lusts of the flesh. See James *i.* 14,—But every man *is* tempted when he *is* drawn away of his own lust and inticed. *There are* many devices in a man's heart,—Prov. *xix.* 21. Prov. *xvi.* 9, 30. Mic. *ii.* 1. This appears obvious

obvious by the woman's travel, ver. 3.—But of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, neither shall ye touch it, lest ye die. Here the woman acknowledges she knew God, and also knew his commands, that we may eat of the fruit of the trees of the garden freely. But only the fruit of this tree he forbid, saying in the day ye eat thereof ye shall surely die.

But notwithstanding this confession, she was so far darkened in her mind by deceitful lust, she spoke diminutive of God's oath, which was, ye shall surely die: she said lest ye die. By this it seems that war was proclaimed by fleshly lust, against the soul, and all humanity. See 1 Pet. ii. 11. James iv. 1. This plainly shows that war proceeds from lust, that is in the members that spoils the peace of society, as in Psalm lxxxi. 11, 12,—But my people would not hearken to my voice, and Israel would none of me. So I gave them up unto their own hearts lusts, and they walked in their own counsel. Psa. lxxiii. 18,—Surely thou didst set them in slippery places, thou castest them down into destruction. The Lord shall bring against them a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young,—Deu. xxviii. 50, &c.

These are the generation that Christ spake to, saying, Ye serpents, ye generation of vipers, how can ye escape the damnation of hell. It appears by God giving them up unto their own lust, that they might walk in their own counsel, was to show that man was made subject to vanity; and for this it is said, For God hath put in their hearts to fulfill his will, and agree and give their kingdom unto the beast, until the words of God shall be fulfilled.

The constitution and design of this wicked nation, we find in

VERSE 4, 5.

And the serpent said unto woman, ye shall not surely die. For God doth know, that in the day ye eat thereof, then
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your eyes shall be opened, and ye shall be as Gods, knowing good and evil.

In the first place he shows his constitution, which was a lie.

2nd. His design which was to deceive, thus he appears a murderer from the beginning, for tho' he was once bound by truth, he abode not in the truth, because there was no truth in him, when he speaketh a lie he speaketh of his own, for he is a liar and the father of it. This lie was the tares the enemy sowed in God's field, the woman's mind that caused her to disbelieve God, and believe this lie, that she should not surely die; that she might be damned. Now she became both in mind and practice of her father the devil, and the lust of her father she will do, for the flesh lusteth against the spirit.

Thus the woman being tempted, and drawn away of her own lust, was enticed to blaspheme, as in Rev. *xiii.* 6, —And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. So the woman being given up to the lust of the flesh, the lust of the eye, and the pride of life, said within herself, For God doth know, that in the day ye eat thereof, that your eyes shall be opened, and ye shall be as God's knowing good and evil.

I think this is the highest degree of blasphemy against God, that can possibly be committed by mortal man, who is of no higher descent than the elements. Gen. *ii.* 7. This was the first time that pride made its appearance in the world, which caused man to believe that the soul of man is immortal, therefore is capable of doing good to the resurrection of life, which will make them eternally happy of doing evil to the resurrection, of damnation, which is the cause of their eternal misery.

This principle hath continued to this day, and as it was in the beginning so it is now the cause of all the wars and controversies amongst mankind. For only by pride cometh contention; this makes a man think he is better than his neighbour: and his works more holy. I understand the soul to be the substantial part of this elementary body, wherein consisteth all the faculties and passions

passions of the soul and mind of man. Now as these faculties are agitated, either to walk after the spirit of Christ which is life, or else to walk after the flesh which is death. But as there is none that doth good and sinneth not, so the soul that sinneth it shall die, it is not immortal. But the immortal spirit in man being God's offspring can neither sin nor die, and goes to God that gave it. Now it appears that the woman walked after the flesh, and believing she should not surely die, which was a lie, shows she was in the transgression, being deceived, having no hands in their death, but their strength is firm, they are not in trouble nor plagued like other men, (being past feeling)

Therefore pride compasseth them; see to this purpose Psa. lxxiii. 4, 5, 6. Thus as pride had taken God's seat in her heart, she imagined she was equal to God, and was now able like Lucifer, and said I will ascend unto heaven, I will exalt my throne above the stars of God, I will set also upon the mount of the congregation, in the sides of the north, I will be like the most high. See Isa. xiv. Also, 2 Thess. ii. 4, this is the man of sin,—Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God.

Here appears what John saw soon after the old serpent was loosed, Rev. xx. 4,—And I saw thrones, and they set on them, these thrones was the princely power wicked men set in, to rule the nations of the earth. And as judgment was given unto them, that they might judge the congregation of men with tyrannical power, according to their own wicked counsel, to which God had given them up to, and thus put in their hearts to fulfil his will; for if they had not given their kingdom, that is, their power and fleshy faculties, wholly to do all manner of wickedness with greediness, God's words could not have been fulfilled.

Mark, the next thing that John saw was the effects of the practice of these wicked rulers, that caused God's people to err, which is murder, envy, hatred, which is caused by unbelief in their minds. He said, And I
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saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands and they lived and reigned with Christ a thousand years.

Thus it appears that by these thrones, we understand, as in Isa. xxviii. 1,—Wo to the crown of pride, to the drunkards, &c. Hosea v. 5,—And the pride of Israel doth testify to his face, &c. So pride and arrogancy is the crown that these wicked rulers that set upon these thrones wear, which evil way, and the froward mouth, God hates. Prov. viii. 13. Now the woman doth imagine herself to be the queen of heaven, and that the world and all things therein are at her own disposing. Rev. viii. 7,—For she saith in her heart, I sit a queen and am no widow, and shall see no sorrow. Here she shows herself to be God, and that she hath the power of omniregency, to rule over all both in heaven and earth. Here she exalteth herself above all that is called God, and in this power of free agency, demands all obedience and worship from all God's people. See Jere. vii. 18. Jere. xlv. 19.

The woman said, or the serpent in her mind, ye shall not surely die; then committing high treason against the king of glory, said, For God doth know ye shall not die. Here the man of sin in her mind, ascended above God, and charged him with perjury, swearing to that he knew was false, and caused his name to be blasphemed among the heathen, by this false accusation. By this she rejected God and all his counsels, and all that was human and Godlike, by saying God knew they should not die; but this should be the effects of their rebellion, their eyes should be opened, and shall be as Gods; mark not as God, but as God's many, and Lord's many, knowing good and evil.

I think it will not be amiss to make a little enquiry here, how we shall understand, and make a right use of the many metaphorical expressions, given us in the scripture, the want of which seems to be the cause of the many controversies among mankind, and is the cause of absolute

solute monarchy government being set up in the world. I shall mention a few of them, for both good and evil is spoken to us by metaphors.

The word God, good, peace, love, human Almighty creator, eternal holiness, &c. Lord in gross, whose crown of government consisteth in himself: the architect, the master builder, the abstract from whom all things have their support and existence, the first and the last, &c. Jesus, a saviour, Christ the anointed light, &c. good angels, God's messengers, &c. Create to make of nothing; creation the making of the world; elements, unmixt bodies, the principal of all things, as fire, air, earth, water, also the first principle or rudiments of any art, or plain instructions; this principle of art, or instructions, was placed in, and given for use, to these elements by commandment, before the body's and souls of men or beasts, or any thing was formed out of them, and made visible.

Now as at first the earth was without form, and void, and darkness was upon the face of the deep, this seems to be the cause of this confusion, that darkness was upon the face of all nature, and nothing but the light that God formed out of himself, could dissipate and destroy it, and when darkness is destroyed, yet the elements keep their constituted position.

Therefore it appears that darkness is not made nor constituted as the elements, but created to disturb their peace, and is that out of which the hand of the Lord hath formed the crooked serpent, which is called the son of perdition. So that darkness, the crooked serpent, the Devil, Satan, Lucifer, Dragon, the great whore of Babylon, and adversary, &c. are metaphors used to show, as by one word, the enemy of the elementary man, which hath so darkened the understanding, that causeth them to take evil for good, and good for evil, darkness for light and light for darkness, which the Lord will destroy with the spirit of his mouth, and the brightness of his coming.

I believe it was this enemy darkness, that was the first moving cause of all evil, unrighteousness and sin; so
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the woman having her understanding darkened, being alienated from the life of God, through the ignorance that is in her, because of the blindness of her heart; being past feeling, have given herself over unto lasciviousness, to work all uncleanness with greediness; to this purpose we find in Ephe. iv. 18, 19. From what has been said, it appears, that the serpent did originate from, and was formed of this darkness, which was the cause of the woman's being tempted, and drawn away of her own lust and enticed, now to believe that this change of mind, having her eyes opened, thus to know good and evil, she should be the highest ruler in the kingdom, and be independently happy, proved her ruin, and next proceeds to try her power by practise, having no bands, and her strength firm, as we may see in

VERSE 6.

And when the woman saw that the tree was good for food: and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

I understand by the woman, who was the mother of all living, to represent Christ's visible church, and their travel in this world; for as the creature was made subject to vanity, according to God's purpose, now were in bondage under the elements of the world. So Eve walked at this time, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; she being deceived was in the transgression, being led by her fleshly lusts, which hath conceived and brought forth sin, a generation of vipers, and sin being finished brought forth death, for as pride goeth before destruction, so hell from beneath is moved, for thee to meet thee at thy coming, &c.

This was the condition the deceived woman, by lust and pride had fallen into, and did surely die, and they called darkness light, for satan himself is transformed into an angel of light. Therefore it is no great thing if
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his ministers also be transformed as the ministers of righteousness ; whose end shall be according to their work, —see 2 Cor. xi. 13, 14, 15.

This did originate from darkness, from which did arise the beast and the false prophet, that causeth the evil devices and vain imaginations of the foolish heart to wander after the beast, as living vanities, this is the mystery of iniquity, that doth already work, and then shall that wicked be revealed, which is the devil and his angels, that hath deceived the whole world, and is manifested by the works, that proceeds from the evil devices of the foolish heart : so that these being both taken by the power of the true light, shall be cast alive into a lake of fire, &c.—see Rev. xix. 20. This is the anti-Christ, —see 1 John, ii. 18. Matt. xxiv. 5, 6, 24. And is he that is a murderer, and sinned from the beginning ; see John viii. 44. 1 John iii. 18. This murderer was the first born of death, that did devour his strength, thus by one man sin entered into the world, the effects of it John saw in that afore cited Rev. xx. 4, last part, And I saw the souls of them that were beheaded, for the witness of Jesus, and for the word of God. Here pride and arrogancy appears in a sovereign power to take away the natural lives of men, that practised Godliness, and bore a witness for Jesus, and believed his word.

It is obvious that the cause of this massacre, is this, that pride and the enmity of the carnal mind, which is of the world, and not of the father,—see 1 John ii. 16. Therefore this disposition in man, doth hate God, and his offspring, which is the immortal spirit of man, the new man in Christ Jesus, which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hand ; which image and mark is vanity, and a lie, which is the rule the unbelieving mind in man, trades and deals one with another by, in this world, being deceitful, &c. this wicked not only slays the bodies of the saints, but seeks to destroy the character of the new man in Christ, who walk not after the flesh, but after the spirit.

So these whose life is hid with Christ in God, and they
lived

lived and reigned with Christ a thousand years, in a state of innocency, in the first dispensation. For altho' Christ was not revealed to their understanding at that time, yet they were then upheld by his resurrection power, in a figurative happiness, which is reckoned here in this sense, a living and reigning with Christ a thousand years; and as Adam was the head and representative of all his offspring, they being at this time included in him, were in passivity, yet when brought into personal existence, from age to age, will share equally in this figurative living and reigning with Christ, a thousand years, above said, which did represent a being conformed to the image of Christ.

So on the other hand, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned, at in Adam all die; so all his offspring were reckoned dead, and sinners by his act, before they had a personal existence, and was not capable of sinning after the similitude of Adams transgression. Therefore I conclude that these unborn ages are the dead, that John mentions in verse 5,—But the rest of the dead lived not again, until the thousand years were finished, this is the first resurrection.

Now as a resurrection is a living again, a rising from death, so this first resurrection gave life to none, but Adam and his progeny, that was dead, by reason of sin, for when the thousand years were expired, then satan being loosed out his prison, did go out to deceive the nations of the earth, Gog and Magog, to gather them together to battle, in number as the sand of the sea: evil devices, as all the enemies of Christ's church, this is the man of sin, that must be revealed, before the day of Christ could come,—see 2 Theff. ii. 3. Which I conclude was manifested in the second dispensation, to the first age of the world, in kind, and substance, which was given to them by promise, that the seed of the woman shall bruise the serpents head; this had the same effect in the mind of man, as Christ coming once in the end of the world, in the fourth and last dispensation, to put away sin by the sacrifice of himself.

Therefore

Therefore the evidence of life in the mind of believers, is the same in all ages, for God is no respecter of persons, but his ways are equal to all; and as this was the first time the gospel trumpet was sounded in Zion, it is the first resurrection of life, which hath this effect, ver. 6,—Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power: but they shall be priests of God and of Christ, and shall reign with him a thousand years. But as the Apostle saith 2 Theff. ii. 1, 2, 3, as above, as it is a matter of the greatest importance;—he charged his brethren, to let no man deceive them by any means, concerning the day of Christ's coming, either by prophecy or promise, or his personally appearing in his flesh to make full proof of his resurrection, power and life, that this cannot come except there come a falling away first, as there was in the mind of Adam and Eve, so by their practise, as is by the practise of all mankind, that man of sin is revealed: as above said, which was Gog and Magog, being gathered to battle against the saints.

Now in this time of need was the first resurrection revealed by promise, as has been said; and as it said, blessed and holy is he that hath part in the first resurrection. I believe this he that is holy, is Christ the Lord, and his bride in him, that being immortal, eternally was blessed and holy, and is so now, and will be holy still.—So are without fault before the throne, for they never did worship the beast, on such the second death hath no power.

Now I shall return to the travel of Adam and Eve, who forsook God, and chose the world and the lusts thereof that passeth away,—1 John ii. 17; for their God, and chiefest good, having damnation because they have cast off their first faith, for this reason they appear to be the angels which kept not their first estate, but left their own habitation he hath reserved in everlasting chains, under darkness unto the judgment of the great day,—see Jude vi. 2 Pet. ii. 4.

I conclude these angels are men in the flesh, whose minds are blinded by the God of this world, called the spirits of Devils, by which they are led captive to the law

law of sin and death, which men fall into by being drawn away by the deceitful lusts of the flesh, this man in character and practice, were before of old ordained to this condemnation, that is, to be consumed with the spirit of his mouth, and God shall destroy with the brightness of his coming; so being of this world shall pass away, as chaff and stubble is carried away by the storm and wind,—Job *xxi.* 18. And as darkness is consumed by the light; see 1 John *iii.* 8. 2 Pet. *ii.* 1 Pet. *ii.* 8. Numb. *xiv.* 29. John *viii.* 44. Luke *viii.* 31. Rev. *xx.* 2. Rev. *xix.* 20. Thus by the scriptures we find the beginning, the substance, the travel and the end of these angels, and that they are of this world, and not of an eternal existence. Therefore it is said, Levi *xxi.* 9, —And the daughter of any priest if she profane herself, by playing the whore, she profaneth her father; she shall be burnt with fire. This Eve did, being a daughter of the priest of heaven, profane herself by playing the whore, and forsaking God, and choosing this world for her God, and defiling God's temple, by corrupting her ways before him; she hath profaned his character; she shall be burnt with fire, for our God is a consuming fire, whose love will burn up and destroy every enemy of Zion forever.

Again, Adam being a figure of Christ was not deceived, but the woman, being a figure of the church, being deceived, was in the transgression,—1 Tim. *ii.* 14. So Christ was not deceived, and was not in the transgression, tho' he suffered for it, because his bride the church, to whom he was married, was made subject to vanity and did transgress, in this affinity he was her surety, as above said. And Adam being in nature of the same constitution with his wife, in this affinity he took the fruit of her and did eat of it, and so fell under the curse with her; and this their poison, like the poison of a serpent, like the deaf adder stoppeth her ear; thus pride and unbelief so poisoned the mind, that they could not hear the voice of God in the dispensation of his providence, that doth manifest his eternal power and Godhead, so that they are without excuse, who do not glorify him as God, and
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are not thankful, as above said ; and as the man of sin by this practice is revealed.

Here I shall answer my query in page 42, what I shall understand by this wicked and slothful servant, who was God's servant. Answer,

First. God made all things for himself, yea the wicked for the day of evil ; his hand hath formed the crooked serpent, and as he formed the light, and created the darkness, and both are alike to him ; so they are both his servants, and are necessary in his carrying on his providential affairs in this world, who worketh all things after the counsel of his own will. So when God had created the heavens and the earth, and the earth was without form and void of light, because of darkness that was upon the face of the deep ; so all the created elements was covered with darkness, and their natural constitution is darkness, for there is no light in them, for darkness is the lack of light, and as man was formed out of the elements, both body and soul, so also was the beast, both have one breath, and that which befalleth the sons of men, befalleth the beast, as dieth the one so dieth the other, so that the man hath no pre-eminence above a beast, for all is vanity, all return to the dust again, that they might see that they themselves are beasts. See this at large in Eccle. iii. 18, 19, 20. Psalm lxxiii. 22. Psa. xlix. 12.

By this we see that the earthy man is a beast, and like the beasts that perish, and knows nothing of himself but what he knows naturally as brute beasts. And as God said all souls are mine, they are his own servants, and are at his disposal. But as these things have been often repeated in the above discourse,

Secondly.—I shall show how God makes use of this machine man, as his servants, to whom he retributes rewards or punishments in this world ; that is, happiness or misery, according to their works. Now altho' God did form and constitute man as above said, yet he did chuse them in distinction from all the rest of his creatures, and made them intelligible, and placed in them an immortal spirit, which is his offspring, for this reason
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he calls them his peculiar treasure and sends his spirit to teach and guide them into all truth. So these that walk in the truth, whose fruits are unto holiness and the end eternal life, to them it is said, well done good and faithful servants, enter into the joy of thy Lord, as mentioned before; this every man receives when he is lead by the spirit of truth and love, these are called, and chosen, and faithful, who of Christ's fullness have received, and grace for grace, these righteous ones shall eat the fruit of their doings; for these were born not of blood, nor of the will of the flesh, nor of the will of man, but of God, John i. 13.

Thirdly. I shall answer the query directly. I understand the wicked and slothful servant, that is in one word, called our old man, that was crucified with Christ, which was caused by darkness, that blinds the minds of the children of men, for this reason, they lost the light that lighteth every man, that cometh into the world; so being in darkness they walked after their own hearts lust, which did conceive and bring forth sin, and sin brought forth death.

Now altho' sin of itself is neither substance nor existence, yet being the unrighteous actions of God's servants, mankind, it hath this dire effect, which to the disobedient must take place, as by what is said, Matt. xxv. 24 to the 31, doth plainly appear, by this wicked servant's reply to his Lord, he came and said, Lord I knew thee, that thou art an hard man, reaping where thou hast not sown, &c. By this he accuses his Lord of being dishonest and unjust in his demands, that upon his delivering me upon these terms his goods, to occupy 'till he come, and then require of me the full use of them, and all my labour and care in being faithful that nothing is lost, and at the end of my stewardship, if one thing is lacking he will charge me for the whole, for he will have all the glory, gain and praise to himself. So when I have spent all my time, and strength in his service, and been afflicted ever so much for his sake, yet I have done no more than my duty, and am now an unprofitable servant, for I have gained neither riches, honour or praise

to myself. Therefore to obey my Lord, there is no profit in it, for I see if I do I must then become a beggar or die.

As I am a free agent of moral laws, to chuse or refuse for myself, I am resolved what to do; so by this method, I shall please my Lord, and accumulate to myself much riches honour and praise, for my own industry. I resolve thus, to take my Lord's talent he gave me to use for him, and as it is originally his, I will own it still, and as I fear to trust him with my strength and labour, lest I should be deceived at last, so I hid his talent in the earthy mind and will give it him when he comes without damage, this is the wicked practice of the slothful servant in every man who say, Lo there thou hast that is thine; by this I conclude, that the knowledge this wicked servant had of God, was not the knowledge spoken of, John xvii. 3, which was eternal life, this life, this wicked servant, never had, nor could have, so much as the offer of, for God ordained him for destruction.

Therefore his belief and knowledge of God, is like that of devils, see James ii. 19, last part, the Devils also believe and tremble; See Matt. viii. 29. Mark v. 6, 8. Acts xvi. 17. 2 Cor. vi. 14. By these we see that the knowledge wicked men have of God, make them tremble for fear of torment, therefore the Devil is God's servant, as Christ said, I have chosen you twelve and one of you is a Devil, in like manner Adam, Cain, Pharaoh, Nimrod, Haman and others, these were God's chosen servant's and are types of wickedness, and are as really Devils as Judas was, both in practice & character, children of wrath and heirs of hell, & is the fool that says in his heart, there is no God. This appeared to govern the mind of Jonah, altho' God chose and employed him as his agent, and sent him to Nineveh to do a message in his name, yet notwithstanding he was God's own servant, and knew that God had given his talent to him, and commanded him to improve it faithfully; but because his foolish heart was darkened, so through pride and unreasonable fear, he denied God and would none of him, being given up to his own heart's lust, walked in his own counsel. So he

arose to flee from the presents of God, concluding himself sufficient, and did know a more sure way to obtain happiness, than wisdom had pointed out.

Therefore he paid the fare and went to go with all his evil devices to Tarshish, from the presence of the Lord, but while he was fast asleep in the side of the ship, like Sampson that fell asleep on Delilah's knees, for this he lost his eyes,—Judges xvi. 19. Prov. vii. 21, 23. So Jonah by observing lying vanities, forsook his own mercies, and was awaked by a storm of vengeance, and was cast into hell, where he lifted up his eyes, being in torment, for there is no peace to the wicked; this is the reward of the wicked servant that rules the mind of every man, that walks after the flesh, and is that Paul complained of, saying I see another law in my members, warring against the law of my mind, and often leads me captive to the law of sin and death; so he that is called and really is an unbeliever, and he that is called, and really is a believer, but at this time have cast off their first faith, having damnation, being beguiled by the subtilty of the serpent as Eve was, and so their minds should be corrupted from the simplicity that is in Christ. So when Jesus asked his disciples saying whom do men say, that I the son of man am, and they said, some John the Baptist, some Elias, &c. He saith unto them, but whom say ye that I am; and Simon Peter answered and said, thou art Christ the son of the living God. And Jesus answered and said unto him, blessed art thou Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say also unto thee, that thou art Peter, (that signifies a stone or rock, meaning himself) and upon this rock I will build my church, and the gates of hell shall not prevail against it, and I will give unto thee, the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

This rock was Christ, the sure foundation of all happiness and power, that his church enjoys, and is defended by; so that the gates of hell, that is the evil devices of
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the unbelieving heart of man shall not prevail against it, because light and truth, will drive away and cause darkness, pride and unbelief, and the enmity of the carnal mind, which is natural, that is first, to perish and pass away, and be no more forever, thus Christ who hath the keys of the kingdom of heaven, and of hell and death, who by his wisdom hath power to loose, and bind, and shut and open, and none can hinder him, for he hath the care of his father's store houses, where his treasure is both in heaven and earth, before him hell is naked, and destruction hath no covering, and he bringeth back the captive prisoner out of the prison house, of death and hell, where the enemy darkness and unbelief had scattered and driven them, and slay the enemy.

Then from that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and the scribes, and be killed, and be raised again the third day, —which was the will, pleasure and counsel of God, as the scripture saith.

But notwithstanding Peter knew Jesus to be Christ the son of the living God, and that by the revelation of the spirit of God, to whom Jesus said, blessed art thou; well done good and faithful servant, enter thou into the joys of thy Lord. Yet how soon did Peter appear in the character of the wicked servant, having damnation because he had cast off his first faith having his mind darkened, through pride he wandered after the beast, and exalted himself above Jesus, and with false zeal and vain confidence, in fleshy passion of his mind. Then Peter took him, and began to rebuke him, saying, be it far from thee Lord, this shall not be unto thee.

Thus Peter by fleshy love, hatred, and envy, that is of this world, and must perish, appeared to be the devil, that seeks to destroy God, and all his counsels, so in practice was the wicked servant that hid his Lord's talent. Therefore Jesus turned, as I take it, from the spiritual and good servant, who had a right by heirship to the talent, and of choice obeyed his Lord. —And said unto Peter, the old natural corrupt unbelieving man, that was ordained

ained to this condemnation, that cannot inherit the kingdom of God. Get thee behind me Satan, thou art an offence to me: for thou savourest not the things that be of God, but those that be of men. By this I think it is obvious, that not only in Peter, but in every man, there is the good servant and the wicked servant, or else why is the warfare, for every man, so far as he believes the truth, he is a believer, and when he disbelieves the truth, he is an unbeliever.

So to the unbeliever the Lord saith, thou wicked and slothful servant, and deals with him according to his ability, and the knowledge he said he had of God, for altho^t God hath caused a light to appear to the understanding of every man that cometh into the world, that teaches them how they ought to behave to, and deal with their neighbours in this world, by which they to themselves are either justified or condemned. Yet as the natural man cannot receive, nor know the things of the spirit of God, for in the flesh dwelleth no good thing, so this man never did any one thing, for Christ's sake in love to God, and his neighbour. Thus for want of affinity and union with Christ in the divine nature, they are not, as reckoned in the earthy man neither in constitution or practice, heirs of eternal life; but through pride exact all their labour, and recommend their own works like the Pharise, and think hard of God, that he doth not allow them a full reward for their own inherent righteousness. Therefore they hide all the light and knowledge they have of God in their earthy mind, and make no right use of their Lord's talent, this is the wicked servant in all God's people; that in the earthy mind had not, neither could receive eternal life, for this reason it is said,—For unto every one that hath, shall be given, and he shall have abundance. This he is Christ, and all the sons of men in him, whose fruits are unto holiness and in the end everlasting life, &c.

But from him that hath not shall be taken away, even that which he hath. By this we see, the division between the good and the wicked servant; the good servant is he whose mind at this time is lead by the spirit of God,

to act humanely in God's likeness, and improves what God hath given in this world, glorifying God, and being thankful, that with a delight without covetousness, they feed the hungry, and clothe the naked, &c. But the same man in person at another time, let it be David, Jonah, Peter or Paul, or any of Adam's offspring, when their minds were lead by the spirit of this world, and live after the flesh, they by reason of covetousness will not feed the hungry, nor cloath the naked, &c. but will then commit adultery and murder, and deny God, and sink to hell.

So in this practise they are the wicked servant, and at this time hide their Lord's talent ; for his servants ye are to whom you obey,—see Rom. vi. 16. This is the wicked servant in every man, that doth not the truth, therefore God saith take from him even that which he hath ; which is all the good things God hath given him to enjoy in this world, &c. and as man in his best estate is altogether vanity, it saith at his death as in Eccle. ix. 5, 6.—For the living know that they shall die, but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten. Also, their love, and their hatred, and their envy is now perished, neither have they any more a portion forever in any thing that is done under the sun. Then the judgment, and cast the unprofitable servant into outer darkness, (which is that from which it did originate,) there shall be weeping and gnashing of teeth,—see Matt. viii. 12. Rev. xxi. 8. This is the second death.

Having said thus much concerning the good and the wicked servants, I shall pass it at this time, making these remarks, Rom. vii. mentioning verse 10,—Now if I do that I would not, it is no more I (the spiritual I) that doeth it, but sin that dwelleth in me, (that proceedeth from the old fleshy man,) on the other hand the same Paul saith 1 Cor. xv. 10,—But by the grace of God I am what I am : and his grace which was bestowed upon me was not in vain : but I laboured more abundantly than they all : yet not I, (the old man) but the grace of God that was with me. See Gal. ii. 20.

Thus

Thus I conclude, that the good servant, and the wicked servant, was manifested by the life and practise of the first generation, and will be the same through all ages to the end of time. I think it is plain by what has been said above, that the travel and progression of the wicked servant, was the apparent cause of all unhappiness and miseries that befall the children of men, which did at first cause our first parents to forsake God, and go a whoring after strange Gods of their own making, for wisdom being hid from their understanding, they wandered after the beast and his image.

So by observing lying vanities, forsake their own mercy, which mercies are mentioned to the church of Ephesus; Rev. ii. 2, 3. Which mercies are their own in Christ, which they shall enjoy, who walk not after the flesh, but after the spirit of truth and light; but man having forsaken the true light which is life eternal, and taking darkness for light, how great is that darkness. So they fell into the mysterious secret abstrusity, even the depth of hell where no light is. Here the mind of man is reserved, under darkness unto the judgment of the great day, when Christ shall deliver them there from, &c. thus the mystery of iniquity doth work in man, that causes them to wander after happiness by their own works, having man's persons in admiration because of advantage, this makes them change the glory of the incorruptible God, into an image made like to corruptible man, beasts, &c.

So they exchanged the truth of God into a lie and worship, and served the creature more than the Creator, who is blessed forever, Amen. This is mystery Babylon the great, for so the great whore hath stiled herself, that sitteth upon the minds of all men, that by her fallacious flatility hath deceived the whole world, which John was carried away in the spirit, into the wilderness to see, for no where else can she dwell; we have the account of her and her progress in Rev. xvii.

This was the same whore that deceived Eve, so all the inhabitants was made drunk with the wine of her fornication, that is to worship idol Gods, for as man had believed

lieved in, and obeyed God, by his name God Almighty, in the time of their living in innocency, it was of necessity, that this enemy should point out to them, some object for their God or Gods, that to them should appear of greater power, and holiness and love, than that one eternal God was possessor of,—see Gen. xiv. 19.

So that whom they forsook as pride and arrogancy, was now the chiefest rulers in the mind of men, they chose themselves Gods, that was in their estimation above all that is called God, whose character is in 2 Thess. ii. above cited. This was a time of the greatest darkness that I remember through the whole bible; as all mankind was included in our first parents, so as one man, they were all, at this one time under this delusion to believe a lie. So I think it is similar to this in 2 Chron. xv. 3,—Now for a long season Israel *katb been* without the true God, and without a teaching priest, and without law. And this followed, Isa. lix. 13, 14,—In transgressing and lying against the Lord, and departing from our God. Conceiving and uttering from the heart words of falshood, and judgment is turned away backwards, and justice standeth afar off: for truth is fallen into the street and equity cannot enter.

Thus now the heart of God's people, that was once called God's house of prayer for all people, is become a den of thieves, &c. for truth is fallen in their mind, that at this time their understanding being darkened, they were without the teaching the spirit of Christ, being aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope, and without the love and knowledge of God in the world; because these thieves, darkness, unbelief and enmity, that are before the revolution of Christ, hath taken the rule of government in God's temple, the heart of man: this was according to God's design, that this scripture might be fulfilled, the creature was made subject to vanity, &c. Yet altho' God constituted man to sin, for the manifestation of his own glory, he did not tempt him to sin by the influence of the divine spirit, for God cannot be tempted of evil, neither tempteth he any man,—see James i. 13. But

But God as a sovereign had a right to give them up unto their own natural hearts lust to be tempted, and enticed to sin, which was the case, that the man of sin be revealed, which was fulfilled, by what has been said, and by what follows, according to the scriptures.

This is evident that as soon as man had forsook the God of peace, and was ruled by the dictates of their own foolish hearts, that the peace of society was ruined, and the whole world fell into anarchy. So in the first age, when sin by one man entered into the world, then peace was taken from the earth, for the scripture was as really fulfilled in the first age as it was in the last, according to God's designs.

Thus when iniquity did abound, the love of many waxed cold, for the worshiping idol Gods causes contention; this caused Cain to slay his brother;—and no sooner had the children of Israel lost sight of Moses their leader, but Aaron's advice was to the people, to bring to him their gold earrings, of it he made a molten calf; and they said, these be thy God's O Israel, that brought thee up out of the land of Egypt. Mark, thy God's, every one had a God by himself, and like himself. And Aaron built an altar before it, and by their own law proclaimed a day to worship their new Lord, calling it the feast of the Lord, and they arose early on the morrow, and offered burnt offerings, and brought peace offerings, and the people sat down to eat and drink, and rose up to play.

Thus when a person or a people lose sight of truth, and set down and content themselves with the law that is in their members, to be ruled and governed by it; they soon forget God's works, and wait not for his counsel,—Psa. *cvi.* read the whole. So by the wicked devices of their own hearts, they forget Christ their saviour, and worship the work of their own hands; so they walk by sight, and not by faith. Saying my repentance, and my forsaking my sins, and my loving and chusing Christ, is the only cause of his chusing me, for at this time, and not before he doth elect me, and write my name in the book of life of the Lamb; therefore the higher
their

fleshy passions are raised, in this delusion, the stronger and clearer are their evidences for happiness, but if these passions fail, they loose sight of their evidences therefor, and begin to despair. But this is contrary to Paul's travel, 2 Cor. v. 7, —For we walk by faith, not by sight; which faith was the faith of Christ, God's elect, —Isa. xlii. 1. This faith was promised to them that was chosen and elected in Christ, in hope of eternal life, which God that cannot lie, promised before the world began, —see Titus i. 1, 2. Rom. ix. 23, 24, 25, 26, 27. Rom. viii. 11. By these we find the blessedness that these elected ones do receive in believing in the truth as it is in Jesus, that he was their saviour before the world began, which is the cause of their believing, that from this foundation they never can be moved or shaken.

But on the other hand, when sin first entered into the world, it brought forth death, that the sinner knoweth not when good cometh. This was the case with Ephraim, see Hosea vii. 1, 8, —When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood, and the thief cometh in, and the troops of robbers spoil-eth without. Ephraim, he hath mixed himself among the people, Ephraim is a cake not turned.

This was the effect when he offended in Baal, he died, and now they sin more and more, and have made themselves molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen, they say of them, Let the men that sacrifice, kiss the calves, —for this see Hos. xiii. 1, 2. The first is when Ephraim spake trembling, he exalted himself in Israel, that is, fearing and obeying God's word, but as soon as he offended in Baal, by following through pride, the crafty imaginations of the wicked devices of their own hearts lust, he died; as to a life of peace, and caused the men that worship idol Gods to kiss the idol, that is, to fellowship and confidently affect the false ways of worshiping the work of their own hands. So strangers have devoured his strength, (that is unbelief) and he knoweth it not; —and the pride of Israel testifieth to his

face. Therefore shall Israel and Ephraim fall in their iniquity : Judah also shall fall with them. So Ephraim is joined to idols, and God says, Let him alone, for I know you not, to be mine in this wicked practise.

Therefore it appears to me, that what is comprised to be comprehended, and is contained in the whole scripture of divine truth, was prefigured by what was transacted in, and revealed to the first generation, and is similar both to the prophetic and Apostolic age through time ; for God the same God yesterday, to day, and forever, and changes not, and man disbelieved this ; they died the same day from peace, and lost the enjoyment of all happiness, and become servants to sin and death. So there was not one that did, or could do the least thing that is good ; for the imagination of their heart was evil and that continually ; so they walked in their own counsel.

Therefore it is manifested by their works, that they are haters of God and every good work. So sin in its constitution and practise and effects, is the same in all ages, and the wages of it is death ; thus was the man of sin revealed, the mystery of iniquity, with signs and lying wonders. This was the same mysterious way of lying, that deceived Nebudchadnezzar, king of Babylon, that caused him to make a great and terrible image, which he set up in the province of Babylon, for it could not be set up in any other province in all God's creation, and they that did not fall down and worship this image at the appointed time must be slain,—Daniel *iii*.

Thus I find the stated principle that the inhabitants of Babylon call religion, and are obliged to obey, is to worship idol Gods that are a vanity and a lie. I could mention a great number of texts of scripture of this kind, but shall omit them at present. I find the principles of Babylon, & the ruling authority & practise, is one & the same, through the whole system of truth ; the first appearance of it was in Adam and Eve, when seduced by the devil to believe a lie, he taking them upon the pinnacle of the temple, showing them all the glories of the world, and falsely promised to give all to them, if they would fall
down

down and worship him, which false doctrine they believed and obeyed ; God having withdrawn his spirit from them they are past feeling, and are the wicked spoken of in Psa. lxxiii. 4, 5,—*For there are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men.*

I take them to be dead in trespasses and sin ; now they are to themselves alive without the law, for by the law is the knowledge of sin, which now they are ignorant of ; so they know nothing but what they know naturally as brute beasts. May it not be said, here is man forsaking of his God, who said my spirit shall not always strive with man for that also is flesh. Men being stupid and senseless of their condition, and without remorse for their sins, they are strong and firm in their own minds, working all manner of wickedness with greediness, and being without chastisement ; in this character they are called bastards, and not sons. Now I shall consider the further effects of sin and rebellion against God.

VERSE 7.

And the eyes of them both were opened, and they knew that they were naked ; and they sewed fig leaves together, and made themselves aprons.

I think here appears a need of something being done for their security, their eyes being opened, they knew they were naked.—Therefore at this time they sought out many inventions, and God saith of them as he did of Ephraim, Hosea iv. 17,—Ephraim is joined to idols : let him alone. Let them walk in their own counsel, for altho they see that they were naked, and so exposed to ruin, they see they had not a righteousness adequate to the law, and being now in the kingdom of darkness, did not, nor could not hear the counsel of God, for they rejected God, who said in Rev. iii. 18,—I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and annoint thine eyes with eye salve that thou mayest see.

And

And as they did not retain God in their thoughts, they were ignorant of the righteousness of God, and went about to establish a righteousness of their own; see Prov. i. 7.—Fools despise wisdom and instruction.

Here the great whore appears in this first age of the world, and made all nations and people drunk with the wine of her fornication, that all kings and rulers, judges and counsellors of the earth, bond and free, and all the inhabitants of the earth, wandered after the beast, and fell down and worshiped the beast and his image; thus did the power of fleshly lust prevail, and had captivated the minds of all God's people; so that with zeal and undaunted confidence, in themselves and their idol Gods, they undertake to build a house for their religious worship, and erect an altar that on it they might offer sacrifice to their Gods, for this work the crafts-men of Babylon are employed, for as this is the works of darkness, so none but those that dwell in the kingdom of darkness, did ever undertake it.

Now the crafts-men, and the counsellors, in the *first* place, advises to join in a society, to see if they can agree in the fashion of this tabernacle.

Secondly. Out of this society to chuse Church members, which must be such as have the mark of the beast in their right hand, and in their forehead, which have full liberty to act in every affair, in the kingdom of the devil,—Rev. xiii. 16.

Thirdly. To chuse a Church platform to be governed by.

Fourthly. To chuse religious principles and ordinances.

Fifthly. To chuse teachers and deacons.

Sixthly. The rule and discipline of the church.

Seventhly. By what means this church shall be upheld and maintained.

1st. By the advice of the crafts men, and counsellors, to gather into a society, which was unanimously agreed to, for all had sinned and come short of the glory of God, all naked and guilty before God, and so all are equally condemned; as is set forth in Rom. iii.

2 Cor.

2 Cor. iv. 3, 4.—If our gospel be hid, it is hid to them that are lost. In whom the God of this world hath blinded the minds of them which believe not, and as all are included in unbelief, being left to their own lust, walk in their own counsel; and in order to build a house to suit the constitution of the mind of the children of this world, which was darkness, ignorance, vanity, and a lie; the foundation of it, was unbelief, and the fashion of this house or tabernacle is the fashion of this world, that passeth away.—Here they take darkness for light, and light for darkness.

2dly. Out of this society choose church members, as they call them. These are chose by their character, they must be such, as truth calls unbelievers, that deny the father and the son, and are blasphemers against the holy ghost; yet being deceived they are professors of God and religion, they are every one an hypocrite, and an evil doer, and every mouth speaketh folly,—Isa. ix. 17. But the hypocrite in heart heap up wrath,—Job xxxvi. 13. Their character is set forth in Matt. xxiii. These being wholly given up to idolatry, whose minds are blinded by the God of this world, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them. Thus God left his people to hardness of heart, and blindness of mind; see Jere. ix. 2,—Oh that I had in the wilderness a lodging place of way-faring men, that I might leave my people, and go from them: for they be all adulterers, an assembly of treacherous men.

3dly. To chuse a church platform to be governed by, 1. Unbelief, to disbelieve God's character and his truths. 2. To believe a lie. 3. To chuse Gods like themselves, these being false Gods, they place the name of the true and living God on them. 4. Darkness without any true light. 5. Ignorance and despising true spiritual knowledge, and the faith of Christ. 6. To despise others, and justify themselves. 7. That the grace of God in Christ is conditional to man. 8. That eternal justification, and eternal damnation depends on our improving, or not improving, our excepting or not excepting

ting Christ, *that is*, our improving the gifts and talents, that is given us in this world. 9. The wisdom of this world to govern the mind. 10. Church officers, as elders and deacons. 11. Church ordinances, baptism, and the Lord's supper. 12. The major shall rule the minor.

4thly. To chuse religious principles and ordinances.

1. They believe there is one God, that made all things.

2. They believe that this Almighty God is above all Gods, or that is called God, and that he ought to be worshiped as such, and this name and honor they confer and give to their idol Gods,—see 2 Theff. ii. 4, afore cited.

3. They believe the Bible containing the Old and New Testaments to be the word of God, and that man understands it by revelation, study and industry.

4. They believe that the creature man was at first made in the image of God, and after his likeness, holy and upright; but being left to the freedom of his own will, his own lust, and the subtilty of the serpent the devil, he was seduced to transgress the law of his God, by which he became obnoxious to condign punishment, and that eternally.

5. They believe that God did so love man that he had made, that he sent Jesus Christ into the world, to die, suffer and pay the debt to divine justice for man, and has set him in a state of probation again, and has made him a free agent of moral law, or cardinal virtues, prudence, justice, temperance and fortitude; that upon condition man lives a holy life, repents of his sins, and returns therefrom to God, and loves God with all the heart, and believes on Jesus Christ, and thus holds out to the end of his life, which he may do if he will; then God will forgive him, and love him, and be reconciled to him again, and will eternally love him through Christ, which is the reward of their good works, &c.

So by the assistance of the spirit, and their fortitude, their will being bowed to God's will, they are born again, and that work effectually wrought in them, by which they shall be eternally justified through Christ, but without this work being wrought in them they must be eternally damned. 6. They believe, that since man is

so liable to fail in keeping the commands of God, that it is a duty of all christians to believe in doubts and fears, of their constancy in living in faith and good works, and then God's covenant promises made upon these conditions, must fail also and the creature be eternally ruined at last, and punished. 7. They believe that at the general resurrection, the day of judgment, all the world of mankind shall arise and come to judgment, and every one shall receive according to the deeds done in his body, and they that have done good as above described, unto the resurrection of life, and all them that have not, but have done evil unto the resurrection of damnation. 8. They believe, for any to say and teach that all Adam's offspring was made alive in Christ, and saved who hath called with an holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus, before the world began; see 2 Tim. i. 9. 1 Tim. ii. 4—Who will have all men to be saved and to come unto the knowledge of the truth; or as it is said in Acts xvii. 31, the last part; thus whereof he hath given assurance unto all men in that he hath raised him from the dead.

Thus to believe and teach as above, to be the only and absolute cause of our eternal life and justification, and Christ's rising from the dead, our assurance of the same, exclusive of our repentance, faith and reformation, wrought in us by the help of the holy spirit, is a licentious doctrine, tends to give liberty to all people both old and young, to work all manner of abomination, wickedness, and ruin society.

5thly. To chuse teachers and deacons, these were chose and elected by the church and society, the major to rule the minor. 1. These teachers must be taught and brought up in Babylon, at the feet of Gamaliel, and taught according to the perfect manner of the law, and are zealous towards God, having a form of Godliness, but deny the power thereof. 2. By profession, Pharisees the children of the bond woman, for which reason they exact all their labour, for with great sums they purchase their freedom. 3. They teach for doctrine the commandments

mandments of men, loving the praise of men more than the praise of God, that they through pride love the uppermost room at feasts, and the chief seats in the synagogues, and greeting in the markets, and to be called of men Rabbi, Rabbi, as hypocrites for a pretence make long prayers, and thank God that they are not like other men, nor like the publican, and then proclaim their own goodness, that they fast twice a week, that they are no extortioner, unjust adulterers, or even as this publican, these trust in themselves that they are righteous and despise others. 4. They are covetous and feed themselves, and not the flock, these are not the true shepherds of the flock, but are thieves & robbers; see Joh. x. Isa. lvi. 10, 11.—His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber. Yea they are greedy dogs which can never have enough, and they are shepherds that cannot understand, they all look to their own way, every one for his gain from his quarter. They are teachers of lies, crying peace, peace, when the Lord says there is no peace, but sudden destruction;—see Heb. ii. 18. 2 Thess. v. 3. 5. So must their deacons be of the same principle. This people have heaped to themselves teachers, having itching ears, for they will not endure sound doctrine,—2 Tim. iv. 3.

6thly. The rule and discipline of the church. 1. their own wisdom, who are wise in their own eyes, and prudent in their own conceits and call evil good, and good evil, that put darkness for light and light for darkness, that put bitter for sweet, and sweet for bitter; and measuring themselves by themselves, and comparing themselves amongst themselves are not wise; false accusers of christian brethren, the balances of deceit are in his hand, partiality and hypocrisy. 2. All that do not believe as the church believes, and measure and compare with them, and keep up the high places of idolatry, must be cast out, and anathematized.

7thly. By what authority this church shall be upheld and maintained, and defended, &c. 1. Altho' mystical Babylon is so highly favoured, (as they call it) as to build

built a church and agree in principles, in chusing and ordaining elders and deacons ; the rule and discipline of the house, and in chusing of their Gods, &c. Yet there appears a want of authority to support and defend them from invasions, and as they have denied and forsaking the king of kings and the Lord of Lords ;—Feeling themselves naked, without a king and rulers, the advice is, to chuse such as are agreed with them in faith and practise, in order to which it must be Babylon politick ; so the king is called king of Babylon. 2. As it is in the power of the people at large, to elect and chuse themselves a king, and counsellors, and judges, and also a system of laws to be ruled, governed and protected by. 3. That as all power resides in the people, so they chose them a king, a prince, counsellors and judges, and all officers of government, and invested them with authority, as legislative, executive or judicial.

4. This society being the children of the great whore, the mother of harlots, and abominations of the earth ; in this character they were serpents, a generation of vipers, and are bastards and not sons ; the Lord saith of them, in 1 Sam. viii. 7,—They have rejected me, that I should not reign over them ; And in Hosea viii. 14.—Israel hath forgotten his maker. Hosea ix. 17,—My God will cast them away because they did not hearken unto him, and they shall be wanderers among the nations. Thus wandering in the kingdom of the darkness of this world, Israel cast off the thing that is good, the enemy shall pursue him. They have set up kings, but not by me ; they have made princes, and I knew it not,—Hosea viii. 3, 4.

Thus as God had given them up to their own lust, they walked in their own counsel. In this sense I think it is said in Rev. xvii. 17,—For God hath put in their hearts to fulfill his will, and to agree and give their kingdom unto the beasts, until the words of God shall be fulfilled.

I understand God's putting in their hearts to fulfill his will, signifies, that it was his will they should agree as one man, and give their kingdom unto the beast ;

here God withdraws the strivings of his spirit from them, as in Gen. vi. 3,—And the Lord said, my spirit shall not always strive with man, for that he also is flesh. When man is given up to his lusts, he walks in his own counsel, which is to do every thing that is evil and beastly, which is opposed to love and humanity ; so that their understanding, will and affections, being darkened, alienated from God and corrupted ; they have sold themselves for nought, and have given up themselves, their powers and faculties to obey the law of sin that is in their members, working all unrighteousness with greediness, hateing the truth, delighting in lies, &c. Thus they have given their lives in this world to the beast, which is the lust of the flesh, the lust of the eye, and the pride of life, which is the kingdom of the beast and satan ; which is to be until the word of God shall be fulfilled, according to that word in 1 Peter iii. 18,—For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the spirit.

5. Now when this society had chosen their king and rulers, and settled their constitution which is opposed to all good and the feelings of humanity, the statute law is enmity against God, which Paul speaks of in Rom. vii. 23,—But I see another law in my members, warring against the law of my mind ; and bringing me into captivity to the law of sin, which is in my members.

This law is constituted in the fleshly members of Adam's formed body, this is the first man that is of the earth earthy, As is the earthy, such are they that are earthy, as natural, that is first,—1 Cor. xv. 48. I perceive by this that Adam's natural fleshly body had its appearance in this word before Christ, and so was said to be first, and is born of the flesh, which lusteth against the spirit, Gala. v. 17, and the spirit against the flesh : these being contrary the one to the other, is the cause of the war ; From whence comes wars and fighting amongst you, come they not hence even of your lust, that war in your members,—James iv. 1. This law being in the flesh wherein dwelleth no good thing, it lusteth to envy, and wars
against

against the soul, or life in this world, as its called in Rom. *viii.* 7,—Because the carnal mind is enmity against God, &c. so it is the law of sin and death, for it bringeth forth death.

Now this society consisting of all the nations and families of the earth, they being incorporated into a kingdom, and crowned their king, and established all their officers by their authority, and had given their kingdom unto the beast; these have one mind and shall give their power and strength unto the beast,—Rev. *xvii.* 17, 13. I understand this to be the travel of the sons of men in thoughts, words and actions in this life, while they live in unbelief, whose minds are led captive by their lusts, to serve sin and satan, and to exert all the power and strength God hath given them, to murder the saints, blaspheme God, and the Lamb, and the temple of God; speaking and practising every thing that is evil, and tends to their own destruction, yet think their strength is firm.

This kingdom being the kingdom of darkness, the prince of the power of the air is the ruler; the spirit that now rules in the hearts of the children of disobedience, which had a beginning, and must have an end. So that the reign of this dragon, that old serpent which is the devil, and satan that was bound a thousand years, will be but a little season; for the constitution of this prince, and the laws of his kingdom are of this world, and cannot be eternal, therefore the Lord will destroy this wicked kingdom with all that appertains to it, with the spirit of his mouth and the brightness of his coming.

Thus we find that mystical Babylon and politic Babylon agree in one both in constitution and laws, and that mystical Babylon depends wholly on, and is supported and defended by Babylon politic; and as the theology and all the religious privileges (as they call them) of this Babylonian nation is maintained and defended by the laws of that nation, plainly shows that mystical Babylon and politic Babylon are in affinity, as two kings in vital union, and depends on each other for existence, for if one of them be overcome, it destroyed the other; also,
and

and as their constitution spirit and disposition is one, so their power and practice is one also, and both shall be slain at the time appointed; see Dan. xi. 27,—And both of these kings hearts shall be to do mischief, and they shall speak lies at one table, but it shall not prosper: for yet the end shall be at the time appointed. These two kings I take to be the beast and the false prophet, mentioned in Rev. xix. 20,—And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into the lake of fire burning with brimstone.

Now this deceived society, having thus according to their own counsel and the evil devices of their wicked hearts, set up and vainly established their kingdom, with all their rules and authority of government, both religious and legislative, they begin their practise, which I think is clearly manifested by the practise of our first parents, in that aforecited text, Gen. iii. 7,—And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

Now their eyes being opened, they saw that they had disobeyed their God, and had lost their law righteousness, their hearts condemned them, and not having the knowledge of Christ's righteousness, they were naked, and felt themselves exposed to all the curses and penalties of the law, which is death; they now being dead in trespasses and sins, they denied, rejected, and did forsake God their maker and rightful owner and king, and supposed God had forsaking them, and denied their being his offspring; which was the work of the crafts-men and the false prophet; their beastly lust, these two kings speak lies at one table, which is the table of devils, here in the minds of our first parents; Babylon made its first appearance in the world as has been above described.

They are lost to themselves, in this sense God was to them in the thick darkness, and they thought God was like themselves, subject to change, therefore they have

have changed their God, and have chosen Gods like themselves, and sacrifice unto their net, and burn incense unto their drag; see Hab. *i.* 15, 16, 17. Dan. *iv.* 17. Dan. *xi.* 13. Prov. *i.* 31, 32.

Thus the dragon, whose law is as sacred and absolute as his power, which continues but for a little season, for his reign is short; and as this carnal mind is enmity against God, it is full of the names of blasphemy against God,—see Rev. *xiii.* In this chapter we find the dragon, that had received a deadly wound in one of his heads, as it were wounded to death, and his deadly wound was healed, and all the world wandered after the beast, and by his great authority and (seeming) power, and lying wonders; 2 Cor. *xi.* 14,—And no marvel, for Satan himself is transformed into an angel of light. By which he seduced our first parents to worship the dragon, who opened his mouth in blaspheming against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven; and it was given unto him, (or he was let or suffered) to make war with the saints, and to overcome them, and killed them.

So that they were dead to every thing relating to God, or his honor or humanity, the imagination of the thought of their heart was only evil continually. Isa. *lix.* 13, 14,—In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt; conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

Thus the carnal mind by the power of the lust of the flesh, and the pride of life, they said, We have made a covenant with death, and with hell are we at agreement, when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves,—Isa. *xxviii.* 15. And now by the false flattering promises of the beast, and the false prophet, promising them peace, life, and protection, they with great zeal, and undaunted courage, without fear, go about to establish a righteousness

ness of their own, by offering sacrifices upon the altar, that the king of Babylon had built, which if they did according as the king had commanded, and at the appointed times, they should live, but if not they shall be slain.

This I take to be what is meant by their sewing fig-leaves together, to make themselves aprons, which signifies all their religious services of every kind. So having vainly supposed that they had hid and secured themselves, by making lies their refuge, and trusting to falsehood to save themselves from the wrath to come, &c. Hereby they made themselves strong against God, and said, who is the Lord that we should serve him: for they had sacrificed to their Gods which they had made, all was the work of the crafts-men, they say of them, Let the man that sacrifice kiss the calves.

Thus being in full fellowship and affinity with the great whore, the beast, and the false prophet, and their cursed murderous practises, which practise proceeds from the natural constitution of the earthy elementary man, which is prone to evil, as the sparks are to go upwards; in it there is no propensity to do good, therefore cannot know the things of the spirit of God, as the Apostle saith, 1 Cor. ii. 14,—But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know *them* because they are spiritually discerned. Eccle. viii. 5,—Whoso keepeth the commandments shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

Here we have the absolute difference between the spiritual and the natural man, and as the natural or carnal man or mind, is enmity against God, it is not subjected to his law, neither indeed can be; therefore it is the enemy and adversary the Lord says he will destroy, that never shall enter into his rest; for there is a great gulph fixed, that the wicked cannot be made good, nor enjoy good; neither can that which is good, be changed to that which is evil; for what concord hath Christ with Belial, or what part hath he that believeth with an infidel; therefore it is said Psa. I. 22,—Now consider this, ye
that

that forget God, lest I tear you in pieces, and there be none to deliver.

This was the case of our first parents, they forgot God, for which cause, he sent them strong delusions to believe a lie, that they all might be damned, who believe not the truth, but had pleasure in unrighteousness. Thus they and all their progeny were included under sin, and damned, which I think is plainly understood by their being drawn away with their own lust and enticed, to look on their fading vanities and falsely called their best good, which are of this world, and must perish, till they were transformed in their minds, and were in bondage under the elements of this world, and becoming the servants of sin and satan; in this sense they were children of wrath and heirs of hell; and thus being led captive by their lusts, they were the subjects of the king of Babylon to whom they had given their kingdom, who had the full power to chuse their theology, and the time, and place, and the manner of their worship, and the penalty of not obeying his commands, and worshiping his Gods, which is death; which is fully set forth in Dan. iii. *afore-cited*.

So they being deceived, wandering after the beast, beholding his glory, and pretended power and authority, saying who is like unto the beast? Who is able to make war with him?—Rev. *xiii.* 4. That through arrogancy and pride, say with Lucifer, I will ascend above the heights of the clouds, I will be like the most high,—Isa. *xiv.* 14. This is the man of sin, that has before been mentioned, that sits in the temple of God, that is the heart of man, that exalteth himself above all that is called God, and demands the worship and honour that is only due to God, our saviour Jesus Christ, this is mystery Babylon, the old serpent, the devil and satan, the beast and dragon, the false prophet, &c. (as metaphors.)

So Babylon politick being of the same constitution and principle, it promises to maintain and defend the same by the arm of flesh and carnal weapons, by wars and fighting which comes of their lusts; and is the wide gate, and the broad road that leads to destruction, and
many

many there be (or all) that go in thereat, for all have sinned and come short of the glory of God; who are drunk with the wine of the cup of the great whore, that has so stupified their minds, they are lost in their understandings that they know not what they do, nor when good cometh; these are the wicked that have no rest, but like the troubled sea cast up mire and dirt, that have no peace.

Therefore they are in bondage, in prison, in captivity, and have digged deep into hell, sleeping in their sins, and in the graves of their transgressions, rejoicing in their wickedness, which is but for a moment, having slain the saints, concluding they have got the victory, they having overcome and killed the saints, and their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

I understand this to be the denying of Christ in his members, the same as the crucifying Christ in person; thus the two olive trees and the two candlesticks standing before the God of the earth, are said to be overcome and killed, (or in silence) in the time of the beast's reign; and they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put into graves.

And they that dwell upon the earth shall rejoice over them, and make them merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth.

These two prophets is the testimony of truth, justice, love, peace, &c. for the testimony of Jesus is the spirit of prophecy,—Rev. xix. 10, last part. These princes refrained talking in the minds of them that dwell on earth, by which they were tormented, in the beginning of the dragons war in the first age of the world, until they did by wandering after the beast and his image, and beholding the miracles he wrought before them, by which they were deceived; for he appeared to them as an angel of light; therefore it is no great thing if his ministers also be transformed as the minister of righteousness,

ness, whose end shall be according to their works. —
Cor. xi. 15.

These are the teachers of lies, that they that dwell on earth believed, by which means they sinned as with a cart rope, adding drunkenness to thirst, 'till they had by the carnal mind, the law of enmity, rejected God and his eternal power and Godhead, and every appearance of good, whereby he makes himself known. So they are become to every good work reprobate, thus having no part in their death; they confer the honor, dignity and praise, that is due to God, to their idol Gods.

Then by and under this false despotical power of darkness, they went on to work out, and establish a righteousness of their own, on which they depended for justification and eternal life, and all national privileges, &c. they having the mark of the beast. This makes them say in their hearts, I sit as a queen, and am no widow, and shall see no sorrow. Which prompts them to rejoice with scorn and envy over Christ, and all God's captivated Zion, that the dragon had slain, and being merry sent gifts one to another, because of the two prophets.

We see the same viperous spirit in Luke xxiii. 35, — And the people stood beholding, and the rulers also with them, derided him, saying he saved others, let him save himself, if he be the Christ, the chosen of God. Psa. xxii. 13, — They gaped upon me with their mouth, as a raving and roaring lion. The same in a typical sense, see Judges xvi. 24, 25, — And when the people saw him they praised their God: for they said, our God hath delivered into our hands our enemy, & the destroyer of our country which slew many of us. (This madethem merry.) And it came to pass when their hearts were merry, that they said, call for Samson, that he may make us sport, and they called for Samson out of the prison-house, and he made them sport, and they set him between the pillars.

Thus they went on blindfold in their ignorance, not knowing that the dead were there, and them of the same guests are in the depth of hell. Blaspheming against

God and the Lamb, and his tabernacle, and them that dwell in heaven, this is the beast, the false prophet, the man of sin, the son of perdition, the adversary, that have blasphemed against the holy ghost, and hath never forgiveness, but is in danger of eternal damnation.

This was the condition our first parents had fallen into, by being drawn away by their own lusts and inticed, which brought forth sin, and sin being finished brought forth death, and hell followed. So that in this practise and character, they became enemies to God, by wicked works in their minds, for this reason they hated the light, because their deeds were evil; this naturally led them to cover their transgressions, by their own righteousness, and hid their iniquities in the bosom of false hopes, which is the effects of their miraculous experiences, which they believe to be wrought in them by the power of their Gods; see Job xxxi. 33,—If I have covered my transgressions as Adam, by hiding my iniquity in my bosom. See also Psa. xxii. 13. Job xxx. 9, 10, 29. Jer. ix. 3. Job xxi. 14, 15. Psa. xi. 2.

Thus they go on, covering themselves but not with God's spirit, but have made lies their refuge, therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways, what is the Almighty that we should serve him, and what profit should we have if we pray unto him; and as all their priests teach lies, and there shall be like people like priest. Thus if we should trace the scriptures through, we find the description of this generation of vipers to be a selfish, covetous, proud, blood-thirsty sect of hypocrites, both in church and state, their practise in their religious services show it; for altho' they worship idol Gods, and hate and reject the true God, yet as to the modes of worship, and names of denomination, names by which they are called, there is divisions and sub-divisions in plenty, and each sect says I am right and you are wrong, therefore I am more holy than thou, stand ye by. Here they have made themselves a rule to measure others by, and if they equal with them in principle and experiences, they will receive them into their communion, but if not, they reject them,
for

for they have weighed them in their scale, and measured them by themselves, and they are wanting, therefore they stand in doubt of them.—For say they, when our eyes were opened, and we saw we were naked, because we had disobeyed the Lord and fell from our first estate, and left our own habitation, God appeared to be angry with us and hate us, by which we were exposed to eternal ruin, this engaged us to seek out many inventions; so that by the help of the crafts-men, and the teaching of the prophets, that revealed to us the way of life, and by our faith, repentance and reformation, and our hearty praying for pardon of our sins, and coming up to all the ordinances, and sincerely performing every good work, and the priest offering sacrifices on our altar to God for us, and the spirit of our God sanctifying us throughout soul, spirit and body; and thus being converted and born again, we love God with all our hearts, and our neighbour as ourselves; on these two commandments hangs all the law and the prophets.

This good work being wrought in us, by the mighty power of our Gods, in which practise we hope and desire to persevere in, to the end of our lives, that we might be saved; thus being made holy and righteous, we believe God loves us and hath chosen us, because we love and have chosen him, therefore we are animated with great joy and confidence to sing praises to our God, who hath healed us, and hath given us this miraculous victory and freedom of mind, that so long as we enjoy it, we feel happy; but if we lay down our watch and grow dull in our devotion and neglect our duty, our fears arise again and we lose our evidences of salvation, and we tremble for fear, 'till by fasting and prayer we bow down our head as a bulrush, and afflict our soul and spread sackcloth and ashes under us, that with a sad countenance we may appear unto men to fast, and make our voices to be heard on high, by these means our passions are agitated and we exact all our labour, and our strength is firm, and our horn is strong; so by the mercies of our Gods, and the promises made for and given to us in our creed, we are enabled again to lay hold on
eternal

eternal life. So by this experience we have gained much strength and confidence in the faith that we are right, and all other sects are wrong, therefore it is for this reason we war and fight against them, and herein we promise ourselves security, that when the overflowing scourge shall pass through, it shall not come unto us.

This I believe to be in some measure, the principle and practise of mankind, when they have rejected God and his counsel, and being given up to their own lusts they walk in their own counsel that is wicked, so their sacrifices are abomination unto the Lord, and their prayer sin.

Thus did the mystery of iniquity prevail in the minds of mankind in a metaphor, the waters where the whore sitteth are people, and multitudes, and nations, and tongues.

Thus the wicked is driven away in his wickedness; see Prov. *xiv*. 32. Dan. *iv*. 31. Luke *xii*. 20. But the righteous hath hope in his death. This righteous is Christ who did bear the iniquities of us all, and was driven away to taste death for every man, to deliver them from death, he being the perfect and upright man whose end restored peace to all mankind, that the wicked and wickedness was no more in heaven. See Psa. *xxxvii*. 37. Rev. *xii*. 8.

Now as all the people in the world universally have agreed, and chosen themselves one universal king over them all, this king is stiled the prince of the power of the air, the spirit that now worketh in the children of disobedience. Ephe. *ii*. 2, 3. 2 Cor. *iv*. 3, 4. These being of one spirit, having their conversation in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, by nature children of wrath; the gospel being hid from them they are lost, for the God of this world hath blinded the minds of them that believe not. So they as one agree to crucify Christ and persecute them that are born after the spirit, yet as they become populous they differ amongst themselves who shall be greatest, for it is impossible that two should walk together in this broad way and not differ, for it leads to destruction; by this lustful,

ful, selfish disposition, they become hateful, hating one another. As I said before, they went into divisions and subdivisions, each division hath a theology of their own, different from the rest, as to their modes and ways of worship, but all of one spirit and design, and all chose earthly kings and laws of their own constitution; so each division or party becomes a visible kingdom, these are called the kingdoms of this world, being divided cannot stand, and now according to their cities so are their Gods, and this is the cry through the whole, this is mine, and that is thine.

This made a universal war in all nations, and now they begin to build prisons and contrive instruments of cruelty and death, not considering that they that lead into captivity shall go into captivity, and they that take the sword shall perish with the sword. Thus their religious principles and the constitution of their national laws are of one spirit, that when they kill you they think they do God service; thus they zealously put their tyrannical, curled laws into prosecution, by hanging, whipping, sawing asunder, imprisoning, and every thing that is cruel, without any regard to humanity, any further than to serve their own turn. This being their religious principle is now defended and upheld by the laws of their nation, so that this contentious, selfish, envious disposition has affected every family in every division through the whole world, that a man's foes shall be they of his own household, that mutual love and unity in families are forgotten, and every brother will supplant; thus being led captive to the law of sin and death, they have fallen into hell and everlasting destruction. Here I think the second dispensation ended, and now the third dispensation takes place by the voice of Christ.

Thus as I have set forth so far the origin, pedigree, and nativity of that evil monster sin, its nature, and travel in the world, how it hath destroyed the peace and happiness of all mankind, and plunged them into a state of death and misery, out of which they cannot deliver themselves, having no strength.

I shall endeavor in the next place to show how they
are

are extricated from this state of death and misery, by their surety and redeemer Jesus Christ, the saviour of the world, who came to seek and to save that which was lost, and call sinners to repentance ; this brings me to consider the condition of the first generation further.

GENESIS iii. 8, 9.

And they heard the voice of the Lord God walking in the garden in the cool of the day ; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

And the Lord God called unto Adam and said unto him, where art thou.

Although we have but a short account of the travel of the first generation, and God's dealing with, and towards them, yet I think it is so comprehensive that it doth pre-figurate in kind the travel of all the generations of men, and God's dealing with and towards them, to the end of time ; thus the impartial parent of the universe, who hath made of one blood all the nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation ; who hath wrought and done it, calling the generations from the beginning, I the Lord the first, and with the last, I am he. See Acts xvii. 26. Isa. xli. 4. Rev. i. 17, 18.

Now the voice of the Lord God, that they heard walking in the garden, was a token of his love and faithfulness to his people, that had rebelled against him and was lost, whom Christ came to seek and save ; this proves that God's love and union was the same now, to and with the children of men, as it was before they sinned, for their life was hid with Christ in God, for God was not unreconciled to man, but man became unreconciled to God, by wicked works in their minds. So as they stood in this wicked character, this voice was to them in the cool of the day, as a whirlwind,—see Job xxxviii. 1, 2 ; which was to reprove them for their abominations.

Now

Now the two witnesses truth and righteousness which is the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them,—Rev. xi. 11. See Matt. xxviii. 2, 3, 4. Rev. xi. 13. Psa. lxviii. 7, 8. Exod. xix. 16. Gal. iv. 25. Acts i. 10. Gen. xviii. 2. However surprising this voice may be to the bewildered captivated mind of the children of men, it is the voice of love and pity; see Amos ix. to which all the prophets and apostles agree, that it is the spirit of Christ to convince the world of sin, righteousness and judgment to come, &c. As this is the first book that was opened it is the law, for by the law is the knowledge of sin, that the first angel sounded: Rev. xx. 12. Rev. viii. 2. Isa. lviii. 1. Psa. lxxviii. 38.

This terrible voice made the sinner call to the rocks and the mountains to fall on them, and hide them from him that sits on the throne, and from the face of the Lamb, and when they were in this condemned condition, the Lord God called unto Adam, and said unto him, where art thou; this call was so powerful that Adam could no longer hide himself from God's presence, but came forth with this confession,

VERSE 10.

And he said, I heard thy voice in the garden, and I was afraid, because I was naked: and I hid myself.

Now Adam was condemned in his own heart; 1 John iii. 20. Rom. ii. 15. 1 John v. 18.

VERSE 11.

And he said, who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee, that thou shouldest not eat.

This heart searching question seemed to put Adam into a confusion, how he should answer.

VERSE 12.

And the man said, the woman whom thou gavest to be with

with me, she gave me of the tree, and I did eat.

Now as Adam was the progenitor of all men, so by his offence all became sinners, as they included in him, were in passivity; he was the consciousness of the whole. So God's call to Adam in this sense, was his call to all men; Prov. viii. 4,—Unto you O men I call, and my voice is to the sons of man; Psa. xlix. 1, 2. And as in Jer. xvii. 10,—And I the Lord search the heart, I try the reins, even to give to every man according to his ways, *and* according to the fruit of his doing. So God searched the heart and tried the reins of the first generation, and they were all summoned to arise and come to judgment; for the judgment is now set in the heart, and conscience of man, where Christ sits to settle all the affairs of his father's kingdom.

Thus the spirit of the Lord searches all hearts and minds of men, and Jerusalem with candles, and punish the men that are settled on their lees; see 1 Chron. xxviii. 9. Zeph. i. 12. Obadiah i. from 1 to 9. 1 Cor. ii. 10. Prov. xx. 27. This discovers to the understanding of the sinner, that he is in a dangerous condition, and as light and truth condemn the self-righteous pharisaical way of worship, and destroys their idol Gods, it makes the false prophet mad, and the nations are angry. Now as Adam was the representative of all men, so the sin of all men was in him and manifested by his practice, which I think appeared by his answer to God, saying by way of reflecting on him, The woman whom thou gavest to be with me, she gave me of the tree and I did eat. Here in the first place, finding himself undone, and seeing no way to save himself, he seeks to excuse himself, by falsely accusing his God of being the means of his fall, thus, If thou had not given me the woman to be with me, in my bosom, in the nearest affinity, whom I loved as myself, I should not have eat of the tree; as in Job xxxi. 33,—If I covered my transgression as Adam, by hiding my iniquity in my bosom.

And then secondly, the accuser of brethren appears in this, She gave me of the tree and I did eat, altho' he confesses he did sin; yet he sought to lay the blame to God,
and

and his wife ; Prov. xix. 3,—The foolishness of man perverteth his way, and his heart fretteth against the Lord.

Altho' Adam was not deceived, but the woman being deceived was in the transgression ; 1 Tim. ii. 14. Now if Adam had been deceived and in the transgression, he could not been a figure of Christ, for Christ was not deceived, but the Church was ; & as Adam was in a marriage union with the woman, she being of him they were one, & he her head and surety ; so that all her debts, guilt and transgressions fell on him, for he took the fruit of her. So Christ being in a marriage union with the church, she being of him, they are one, the churches head and surety, so all her debts and guilt fell on him, and the Lord hath laid on him the iniquity of us all.

VERSE 13.

And the Lord God said unto the woman, what is this that thou hast done ; and the woman said, the serpent beguiled me and I did eat.

The Lord God did not call unto the woman where art thou, as he did to Adam, but he demanded of her what she had done, she being a figure of the church and the mother of all living ; she as a true penitent, without any excuse confesses the fact, and said the serpent beguiled me, and I did eat, I was tempted and drawn away of my own lust and inticed ; then when lust conceived it brought forth sin, and sin when it was finished brought forth death ; this act of mine ruined all mankind, it being the first born of death, it brought death upon all, and now I stand justly condemned and cannot answer justice one word : now the judgment being set, and wickedness was there, and as it was a place of righteousness, iniquity was there, and God shall judge the righteous and the wicked, for there is a time there for every purpose, and for every work, for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil. Eccle. xii. 14. Matt. xii. 33 to 38. 1 Cor. iv. 5. Rom. ii. 16. Acts xvii. 3, 31.

Mark, altho' the woman was deceived and in the
M transgression

transgression in the first place, which the man was not by action, yet they being one in constitution and natural union, it was impossible but that he should take of the same fruit of her that she eat, for God created them male and female, and blessed them, and called their name Adam, in the day they were created. Now they being one, they were equally under the law, and under the curse, but as Adam was the head, and surety, and representative, the debt of the whole fell on him, as it is said by one man sin entered into the world and so death passed upon all men, for that all have sinned.

Now we know that what things soever the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world may become guilty before God, for so the Apostle reckons it; showing that the professing Jews, and the heathen unbelieving Gentiles to be but one family, and are called all the world that become guilty before God, as he said, What then are we better than they? No in no wise, for we have before proved both Jews and Gentiles that they are all under sin. So the creature man was made subject to vanity and bondage, in that he was a partaker of flesh and blood, for flesh and blood cannot inherit the kingdom of God,—see Gen. v. 2. Rom. v. 12. Rom. iii. 19. Rom. iii. 9. Rom. viii. 20. Heb. ii. 14. I Cor. xv. 50.

So that living after the flesh shall die, and being in the flesh cannot please God. Now in this wicked practice and character God said, Ye *are* not my people, and I will not be your God.—As Paul says, If we deny him, he also will deny us. But as it was necessary that the man of sin should be revealed before the coming of Christ to his temple, that the scripture might be fulfilled, that thus it must be.

Again; I consider that it was the same people, that was denied and disowned of God, because of wicked works, as above said, that are saved according to the purpose of God, and grace given to them in Christ Jesus before the world began, of whom it is said, And it shall come to pass in the same place where it was said un-

to them, ye *are* not my people, there it shall be said unto them, ye are the sons of the living God; if we believe not, yet he abideth faithful, he cannot deny himself. So that man's sin and unbelief did not break God's eternal union with man, which was purposed and ordered in the covenant of God's peace and sure; in this covenant Adam is called the son of God, an heir of God, and a joint heir with Christ; so being God's peculiar treasure, he will not lose one of them; in this character he never was neither could he be unreconciled to them, but in the character that they stand in, by wicked works, fulfilling the lust of the flesh and of the carnal mind; this man was an enemy to, and at enmity with God, therefore God will not, nor cannot be reconciled to them, but will destroy that wicked adversary, for the proof of which see 2 Tim. i. 9. Hos. i. 9, 10. 2 Tim. ii. 13. Isa. liv. 10. 2 Sam. xxiii. 5. Luke iii. 38. Rom. viii. 17. Psa. cxxxv. 4. Rom. viii. 7, 8. Heb. x. 27.

I understand this to be the condition of the unconverted, whom Christ came to set free, from the bondage they were under through fear of death.

Now as Christ was the antitype, 1 Cor. xv. 45,—And so it is written, the first man Adam was made a living soul, the last Adam was made a quickning spirit, and as has been said, being in a spiritual union with the children, that did partake of flesh and blood; he himself likewise took part of the same, &c. being born of a woman made under the law, to redeem them that were under the law, that we might receive the adoption of sons, and being our surety was manifested in the second dispensation to the first generation by promise, which must be fulfilled.

VERSE 14, 15.

And the Lord God said unto the serpent, because thou hast done this thou art cursed above all cattle, and above every beast of the field, upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

And I will put enmity between thee and the woman, and between

between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel.

Observe here that the Lord God did not enquire of the serpent, where art thou, or what is this that thou hast done, as he did to his two children that he loved, for whom there was expiation, for God ordained them to eternal life. But this man of sin, the son of perdition, now being revealed, first by his practise ; secondly by evidence, in the woman's confession, as she did appear before the judgment seat of Christ, which truth and righteousness excepted. This adversary, whose constitution and principle is to destroy the peace of society, and is the old man that is corrupt, and is the blasphemer against the holy ghost, that never shall be forgiven, but is in danger of eternal damnation, who is ordained to this condemnation, thus being rejected is nigh unto cursing, whose end is to be burned. Therefore the Lord God said unto him, Because thou hast done this thou art cursed above all cattle, and above every beast ; upon thy belly shalt thou go, as a conquered enemy, never to set as an uncontrouled prince in my temple again, as you have done in the little season, since you were loosed out of the bottomless pit, and dust shalt thou eat all the days of thy life, wickedness shalt be thy food, for you will eat up the sins of my people as men eat bread, and as thy life is limited, there shall be an end of thee, thy name blotted out from under heaven, and dissolved for ever ; for when men die their love, and their hatred, and their envy is now perished.

In the next place the Lord God manifests the absolute difference there is between the serpent and the woman, and their seed ; that is, the true church of Christ that John saw, Rev. xxi. 2, — And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride for her husband ; prepared before she came into this earthy tabernacle, and the serpent's company ; Rev. xvii. 3, 4, 5, 6 ; that is of the flesh, that the hand of the Lord formed, and also between the seed of the serpent and the seed of the woman, which shows their origin, he that soweth the good seed is the son of man,

man, these are the children of the kingdom, but the tares are children of the wicked one, a generation of vipers, the enemy that sowed them in a metaphor is the devil, meaning the deceitful lust of the flesh, by which the children of the kingdom are brought into bondage, as under the elements of this world, &c. the children of the kingdom are born after the spirit, whose fruits are unto holiness and the end eternal life. But the children of the wicked one are born after the flesh and must perish, these being contrary the one to the other, the Lord said, And I will put enmity between them, that the division might be plain in the minds of the children of men.

Now as the first generation and all mankind included in them, had corrupted their ways before God, the whole head is sick, and the whole heart faint, none that did good no not one, all as criminals at the bar, condemned by law and justice according to the two witnesses, truth and righteousness, manifested in the first book, Rev. xx. 12. Rev. viii. 2. Isa. lviii. 1.

As they were condemned in their own consciences, none could answer a word; this is similar to the war, Rev. xii. 7, 8, 9,—And there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; this war began in the same heaven, the heart of man where the dragon began his war with the saints, when the holy city was given to the Gentiles, to be trodden by them under foot forty and two months, and the two witnesses prophesied a thousand two hundred and three score days cloathed in sackcloth. This you may read at large, Rev. xi. at the beginning; 2 Thess. ii. 4. Rev. xiii. 3.

Now to speak of this war as it appears in every particular would be too lengthy, here therefore to be brief, I shall say thus, that as the lust of the flesh being loosed, had power to intice and draw away the mind of man from every thing that is good or human, so taking full possession of the heart and all its faculties, is said to sit in God's seat and temple, and for a little season reign as king, the effects of which is before mentioned. This being

Being the first time of Zion's being drawn away into captivity, being inticed by the enemy's deceitful lust, to whom God said, Isa. lvii. 11,—And of whom hast thou been afraid or feared, that thou hast lyed, and hast not remembered me, nor laid it to thy heart, have not I held my peace even of old, and thou fearest me not. See Psalm l. 16 to the end. Isa. v. 19. Jere. xvii. 15. Isa. lix. 13, 14, 15. Rev. xx. 12.

Thus in this condemned despairing condition did all nations small and great, being dead in sin; so in hell, in the graves of their iniquities, in the dust of their earthy minds in unbelief, stand before God, and to receive every one according to their works, whether they be good or evil. Now by the revelation of truth and justice, they are enlightened in their understanding, and their consciences accusing them, as in Isa. lix. 9, 10, 11, 12; their sins testify against them, for they know their iniquity. See Hosea. v. 5,—And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them. They are in desolate places as dead men, (and as they believe not are damned.)

This appeared in Cain when he had slain his brother, at first he said, I know not, am I my brother's keeper. Here he seems to hide himself with lies, but when truth and justice spoke home to his conscience, and God said, What hast thou done, the voice of thy brother's blood crieth unto me from the ground. Now his confidence is rooted out of his tabernacle, and it brought him to the king of terrors. And the first born of death shall devour his strength,—Job. xviii. 13, 14. Isa. xiii. 19. This made Cain cry out, having a sight and sense of sin, my punishment is greater than I can bear; so finding himself under the curse of the law, gave sentence against himself, that he deserved death, said God had driven him out from all the comforts of life, and hid him in darkness, and every one that findeth me shall slay me, and feared the wrath to come; for he saw no salvation for him. So by the book of the law and the sound of the first trumpet, is the knowledge of sin.

Now

Now this is the condition of all mankind, for God hath concluded them all in unbelief, that he might have mercy upon all; for in the place of judgment wickedness was there, which is the heart of man, which God calls his holy mountain, his house of prayer for all people; but is now made a den of thieves, and unclean and hateful birds, as appears by what proceedeth out of the heart, as evil thoughts, murders, adulterers, &c. by which Zion is defiled and is in bondage.

Now as the war in heaven, the mind or heart of man, was fought by Christ against the dragon, the lust of the flesh, altho' the enemy fought he prevailed not; but the lion of the tribe of Judah hath prevailed, by his power and wisdom, by the light of his spirit, convincing them of their iniquities; so they see their covenant and agreement with death and hell is disannulled, and their refuges of lies are swept away; see Isa. xxviii. Therefore their houses was left unto them desolate, and their city's without inhabitants, and all their fig-leaves righteousness is as rottenness and vanished away, like Ephraim's; so mystical Babylon with all her self-confidence, and boasting in her own good works, is now of no value in point of justification for the hope of the hypocrite shall perish, and their idol Gods, false prophets and lying priests, and all the false religious principles, and the altar is fallen down.

And so was Babylon politick and its tyrannical despotic power destroyed, with all their wicked practices, as has been set forth in their travel above, for the great day of his wrath is come, and who shall be able to stand, for as all have sinned, so all was guilty, and every mouth was stopped before God, that there was no intercessor to plead the cause of God's people, as they are naked, as in Ezek. xvi. 4,—And as for thy nativity in the day thou wast born, thy navel was not cut, neither wast thou washed in water, &c. This is God's voice to Jerusalem, and is to be understood as in Josh. xxiv. 2,—And Joshua said unto all the people, thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood in old times, even Terah the father of Abraham and the

the father of Nachor, and they served other Gods. This I believe signifies the time of Adam's transgression, the nativity of sin, which effected all the generation of men to the end of time, all in distress; thus when they was polluted in their own blood, and none pitied them, and all their lovers had forsaken them, and did seek their lives. Now mercy and peace pleads their case, for in the place of righteousness, iniquity was there, and the Lord will judge the righteous and the wicked.

Therefore the Lord saith, Isa. *lxii.* 1,—For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, for the day of vengeance is in mine heart, and the year of my redeemed is come; and I looked and there was none to help, and I wondered that *there was* none to uphold: therefore mine arm brought salvation unto me,—and my fury it upheld me, Isa. *lxiii.* 5, 6. In Isa. *lix.* the last part of the 16 verse, His righteousness it sustained him; and in verse 17 and 18,—For he put on righteousness as a breast plate, and an helmet of salvation on his head; and he put on the garments of vengeance for clothing, & was clad with zeal as a cloke, according to their deed, so he will repay fury to his adversaries.

Thus the Lord declares his love and pity to his rebellious children, and bare them, and carried them all the days of old. See Isa. *lxiii.* 9. Isa. *iv.* 28. Jer. *ix.* 1, 2, 17, 18, 19. Jer. *iv.* 19, 20, 21 to the end. Jer. *v.* 1. Jer. *viii.* 21, 22. Now as in Psa. *cii.* 13—Thou shalt arise and have mercy upon Zion: for the time to favour her, yea the set time is come; the Lord hath come to his temple even the messenger of the covenant.—Mal. *iii.* 1. And the judgment being set, and another book was opened, which is *the book* of life. By this book is manifested the eternal love and faithfulness of God to his people, in the second dispensation by promise, saying to the first generation, The seed of the woman shall bruise the serpents head.

And as every thing is beautiful in his season, so in the first age of the world when Zion was in bondage, according

ding to his counsel, God revealed Christ as a redeemer of his people ; agreeable to Rev. *viii.* 3.—And another angel came and stood before the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne, as in that before cited Mal. *iii.* 1 ; also Rom. *viii.* 34. Heb. *xiii.* 10. And as God's ways are all equal as an impartial king, he has the same love and regard for the first generation as he has for the last, as he said in Isa. *xli.* 4, above cited, who said in Mal. *iii.* 6.—For I *am the* Lord, I change not therefore ye sons of Jacob are not consumed.

Now as the covenant of peace was ordered and sure, so the order of the dispensations of God's providence are sure also. So it pleased him to manifest himself to our forefathers by the prophets, by metaphors, shadows, &c. which were a shadow of *good* things to come, but the body is of Christ ; Colo. *ii.* 17. Heb. *ix.* 8, 9, 10. So Christ was revealed to the first age as a lamb slain from the foundation of the world, whom God sent in the fulness of time, to fulfil his will, and finish his work ; see Gal. *iv.* 4.

But I return to consider God's strange and wonderful work in Zion, who is a just God, and doth right in justifying the righteous and condemning the wicked.—Therefore he hath layed in Zion for a foundation, a stone, tried stone, a precious corner stone, a sure foundation ; he that believeth shall not make haste to seek after, nor trust to any other, for judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. By this rule all cases are tried and decided in the court of heaven, as God weighed the mountains and hills, both of righteousness and wickedness, in the great scale of his eternal wisdom and counsel. So that in the balance of love, truth and righteousness, every thing was as eternally finished and done according to his purpose, and manifested in his time and due season, which made it beautiful ; a false

balance is abomination to the Lord, but a just weight is his delight,—see Prov. xi. 1. Prov. xvi. 11. For this reason it is said, Isa. i. 27, 28,—Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressor and of the sinner shall be together; and they that forsake the Lord shall be consumed.

Therefore the righteous judge did, according to his eternal and absolute decree, in the day of decision, make a just separation between the righteous and the wicked, and the righteous were delivered every one found written in the book, and the wicked consumed, as before said, for the righteous being God's offspring are of his divine nature; yet being clothed with mortality, a house of clay, which is called the prison house, this must be dissolved and consumed, and all the elementary passions, as love, hatred and envy is now perished forever, this is nigh unto cursing; mark, Whose end is to be burned. So nothing that is wicked can exist eternally; see Rev. xxii. 11,—He that is unjust let him be unjust still, and he which is filthy, let him be filthy still. This teaches me that the unjust and the filthy cannot be sanctified or made clean; therefore we are to let, and consider this unjust filthy him, to be the son of perdition, that is ordained to this condemnation, loss, and destruction.

But on the other hand, And he that is righteous, let him be righteous still, and he that is holy, let him be holy still. This teaches me that this him, that is righteous and holy, is the unchangeable God, so the immortal spirit of man or in man, is as eternally righteous and holy as God; so we are heirs of God, and being made in the image of God, the father, God the son, and God the Holy Ghost, we in Christ are joint heirs with him to eternal glory.

So we now living by the faith of God, Christ living in us by his spirit, we walk in love in God's likeness, doing righteousness, are righteous as he is righteous; these righteous works appear by our loving our neighbour as ourselves, whose fruits are unto holiness, and the end everlasting life.

Thus

Thus it appears, for this reason God sent his son as his agent into this world, to make the division between the righteous and the wicked conspicuous to the minds of his church and people in this world, as he was in union with them in the divine nature, who was given as the new covenant to the people, for if the first covenant had been faultless, then should no place have been found for the second; Heb. vii. 8. John saw this,—Rev. xix. 9, 10, 11; as these are the true sayings of God, made John fall at the feet of the messenger to worship him, but was forbidden, saying, Worship God, for the testimony of Jesus is the spirit of prophecy. And I saw heaven opened, and behold a white horse and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war.

Thus Christ the captain of our salvation as a man of war, whom God had made strong for himself, having on his vesture and on his thigh a name written, King of Kings, and Lord of Lords; and being clothed with all the Godlike fortitude. So according to their deeds he will repay fury to his adversaries; Isa. lix. and redeem Zion, which was the precious sons of Zion, comparable to fine gold that is defiled with dross, which must be purged off; so must Zion be purged from sin, for the Lord loveth the gates of Zion, &c. he says it is his habitation and rest forever; therefore he saith, Hearken unto me ye stout hearted that are far from righteousness. I bring near my righteousness, it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory.

So as Israel was God's glory, it must be delivered from Pharaoh's hard bondage in the land of Egypt, which was promised by Moses and the prophets: this being typical of the churches being delivered from the bondage of unbelief, sin and death, and brought into the liberty of the gospel rest in Christ, the only cause of this deliverance was God's love to his people, which you may see if you read John iii. 16, 17. Lam. iv. 1, 2. Psa. viii. 7. Zech. viii. Psa. cxxxii. 13, 14. Psa. lxix. 35. Isa. xli. 13, 14. Psa. lxxvi. 5, &c. Isa. xliii. 24, 25. Amos

ii. 14, 15, 16. Amos iii. 12. 1 Sam. xvii. 43, 44, 45, 46, 47. Thus we see the holy prophets did in this third dispensation, testify God's love and faithfulness to his people, in delivering them from Egyptian darkness, and cruel slavery of unbelief, into the promised land of Canaan, which was a type of the new Jerusalem state. Therefore as David was a type of Christ, did slay Goliath and gained the victory for Israel. So Christ as a man of war did fight our battle for us, and did slay our spiritual enemy for us, and set us free because he loved us. Thus I observe according to scripture, that Zion is God's chosen habitation; his rest, where he will dwell; he will place salvation in Zion for Israel his glory.

Therefore shall the Lord, the Lord of hosts send among his fat ones leanness, and under his glory he shall kindle a burning, like the burning of a fire; and the light of Israel shall be for a fire, and his holy one for a flame, and it shall burn and devour his thorns and his briers in one day, (meaning all wickedness;) and he (that is the enemy of Zion) shall pass over to his stronghold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem,—see Isa. x. 16, 17. Isa. xxxi. 9. Thus is the war prospered in heaven by Christ, who is the light of Israel, as God's word sent into the minds of his people, as a messenger of his love and pity, to manifest to them who their adversary was, which is sinful lust, pride, and unbelief, which made them Jeshurun like, grow fat and forsake God, and lightly esteem the rock of their salvation,—Deut. xxxii. 15. But the tender mercy of the Lord was over them. He saith in Lam. iii. 31, 32, 33,—For the Lord will not cast off for ever; but though he cause grief, yet will he have compassion according to the multitude of his mercies; for he doth not afflict willingly nor grieve the children of men. To crush under his feet all the prisoners of the earth. See also Psa. xciv. 14, 15, 16. Mic. vii. 9. Hos. xi. 8, 9. Zech. i. 12 to the 18. Mal. iii. 2.

Now as Christ came to his temple, the place of righteous, and he found iniquity was there, which was an intruder

truder that are called men, crept in unaware who were before of old ordained to this condemnation, &c. Jude iv. called false prophets. 2 Peter ii. 1, &c. 1 Kings xviii. 19. Jer. xiv. 14. Acts xx. 30.

This wicked man of sin and son of perdition, the lusts of the flesh, that sowed the tares while men slept; his enemy came and sowed tares among the wheat, and went his way,—Matt. xiii. 25, 41. These being found in the kingdom of God, for the kingdom of heaven is within you;—Therefore the son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. Thus did the seed of the woman, called Michael the great prince, which standeth for the children of God's people, that were in the prison house, to let them free.

Therefore as the set time to favour Zion is come, the righteousness of God came near, and his salvation did not tarry; and he said, I will place salvation in Zion, for Israel my glory. Thus did Christ suddenly come to his temple, travelling in the mightiness of his strength, like a man of war, to pluck his bride out of the fire, who comes as a refiner to purify the sons of Levi, and slay the wicked.

This is manifested in the covenant of promise, that the seed of the woman shall bruise the serpents head, it is also said, and thou shalt bruise his heel, which plainly proves the enmity that there is between them, that the Lord had put, which caused the war between the two nations, for it is impossible for love and enmity to unite and become one, but are contrary the one to the other, as the two seeds are represented as two nations; so their constitution is different, and so is their character; the good seed are the children of the kingdom, whom the son of man sowed. This is the blessed nation, whose God is the Lord, and the people whom he hath chosen for his own inheritance; Psa. xxxiii. 12,—Whose life is hid with Christ in God, a righteous nation. The other are the children of the wicked one, the enemy that sowed them is the devil; so they are a generation of vipers, a crooked and perverse nation,—Phil. ii. 15. And the day

day that cometh shall burn them up, saith the Lord of host, that it shall leave them neither root nor branch,—*Mal. iv. 1*, he will slay the last of them.

Now altho' the Lord did manifest himself to the first generation by promise, (that when the fulness of time was come, God sent forth his son made of a woman, made under the law, to redeem them that were under the law, &c.—*Gal. iv. 4, 5*.) according to the indicts of scripture; *Dan. ix. 25*, &c. before cited; also *Ezra i. 1, 2, 3*. In this promise is contained, all the consummate blessedness and happiness purposed in Christ Jesus, for the children of men, both in time and eternity; *Luke xxviii. 29, 30*; and as the promises of God, are in Christ yea and amen to the glory of God, ordered in all things and sure; this is the path of the just, that in every dispensation from generation to generation, as the shining light, that shineth more and more unto the perfect day,—see *Prov. iv. 18*.

So that altho' God who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, by types, figures, and shadows, that pointed to Christ as the substance, the body, the head of every man, and as God doth not afflict willingly, nor grieve the children of men, to crush under his feet all the prisoners of the earth, to turn aside the right of a man before the face of the most high, to subvert a man in his cause, the Lord approveth not. Thus the Lord dealeth with an equal hand with his people, hateing deceit and robbery,—see *Lam. iii. 33, 34, 35, 36*. *Prov. xix. 5*. *Hab. i. 13*. Therefore the Lord will not suffer the enemy to set in his seat in his temple any longer, to cause his people to err and rob them of their right, their inheritance. Now to speak plainly of the war in heaven, that is mentioned in *Rev. xii*. before cited, in which war Christ and his power prevailed against the dragon and his power, (called angels), that fought and prevailed not, neither was their place found any more in heaven, and the great dragon was cast out, which deceiveth the whole world, he was cast out into the earth and his angels was cast out with him, at this victory; in the 10 verse, And I heard

a loud voice saying in heaven, now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night, &c.

I understand this war as spoken metaphorical, signifies Christ's personal coming into this world, his life, death, burial, resurrection and ascension, which was manifested in the second dispensation, to the two children by promise, that the seed of the woman shall bruise the serpent's head, as he was revealed to them as a Lamb slain from the foundation of the world, so to them was emphatical, and the restitution of all things by him, when time shall be no longer.

Again; by this war in heaven I understand the conviction and conversion of the children of men, according to what the preacher said, And moreover, I saw under the sun the place of judgment, *that* wickedness was there, and the place of righteousness *that* iniquity was there. And I said in mine heart, God shall judge the righteous and the wicked, for there is a time there for every purpose, and for every work,—Eccle. iii. 16, 17. As it is said, I saw under the sun the place of judgment, wickedness was there, plainly shows the heart of man which appears by their works; see Micah vii. 2, 3,—That they may do evil with both hands, &c. The best of them as a briar, the most upright is *sharper* than a thorn hedge, &c. And as it is the place of righteousness, iniquity was there, in God's temple; and God shall judge the righteous and the wicked,—2 Thess. i. 6, 7. 2 Cor. v. 10. Thus God in his time according to his own purpose carries on his work in the heart of his people under the sun.

First. By convincing them of sin, which is the office of the spirit: John xvi. 8, 9.—And when he is come he will reprove the world of sin, and of righteousness, and of judgment. Acts ii. 37. And then he gives the reason, Jesus said, first of sin, Because they believe not on me. This sin unbelief is the cause of their being damned, and offering sacrifice to idols and rejoicing in the works

works of their own hands,—see Mar. xvi. 16. Acts vii. 41. Secondly. Of righteousness, because I go to my father : and ye see me no more ; they being ignorant of God's righteousness, and going about to establish their own righteousness,—Rom. x. 3. And that they might with Paul desire to be found in him, not having on mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith ; Phil. iii. 9. Thirdly. Of judgment, because the prince of this world is judged. I conclude this prince to be Jesus the son of God, as he stood in the character of sinners, by whom, and for whom the world and all things therein were made, for he was before all things, in whom God the father deposited all power both in heaven and earth ; therefore he is called the mighty God, the everlasting father, the prince of peace,—Isa. ix. 6.

This was the prince that is despised and rejected of men,—Luke xix. 14. Isa. liii. 3 ; he was taken from prison and from judgment, and who shall declare his generation, for he was cut off out of the land of the living ; for the transgression of my people was he stricken,—Isa. liii. 8, and by the desire of the Jews Pilate judged,—Matt. xxvii. 26. Thus the blessed Jesus was falsely accused, taken, judged and slain by wicked hands, which was God's sword, as he said, Awake O sword against my shepherd,—Zech. xiii. 7. This was the time Jesus said, All ye shall be offended because of me this night, as it is written, I will smite the shepherds, and the sheep of the flock shall be scattered abroad,—Matt. xxvi. 31. Now in order that he might be thus treated, see Heb. ii. 14 to 19 ; forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their life time subject to bondage ; and as he took on him the seed of Abraham, wherefore in all things it behoved him to be made like unto his brethren, &c. for in that he himself hath suffered being tempted, he is able

able to succour them that are tempted. Here we may see he was a merciful and a faithful high priest, in the things pertaining to God, to make reconciliation for the sins of the people; and being in affinity with his brethren he bore the stroke of justice, and became a sufferer in our stead, and standing in our wicked character. See 2 Cor. v. 21,—For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Thus dying for us, he made his grave with the wicked and with the rich in his death, and he was numbered with the transgressors,—Isa. liii. 9, 12, &c. Acts ii. 23, 24,—Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

Thus we see God's eternal love to man, that had ruined himself by transgression, in providing for them a saviour, every way prepared to live a righteous life for them adequate to God's law, which righteous life was absolutely necessary for the fulfilling of the law, in this righteousness we are made the righteousness of God in him, that as he lives in us. So the life we live in the flesh is by faith in him, thus the law is fulfilled for us, by the prince of peace; now the glorious warrior as the captain of our salvation, having on the garment of vengeance and clad with zeal, he enters the field of battle for us, to try the case by law and evidence, who shall get the victory, Michael or the Dragon.

But as the true shepherd was the lawful owner of the sheep, that strayed from his fold, and was captivated by the dragon, and transgressed his father's law, he being their surety undertook their ransom, by answering the penalty of the law which was death; so for his people's sake it is said in Job xiii. 26,—Thou writest bitter things against me, and makest me to possess the iniquities of my youth. Now according to the appointment of the father, his hour draws near, that there shall be a time of trouble, such as never was since there was a nation.

Thus suffering for us he said, John xii. 27,—Now is my soul troubled and what shall I say, father save me from this hour, but for this cause came I unto this hour. Matt. xxvi. 38, 39,—Then saith he unto them, my soul is exceeding sorrowful, even unto death. Now as the time of trouble hastened on, he prayed, saying, O my father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt. Herein appears the difference between the heavenly man, and the earthy man: the earthy man the transgressor, and thereby was exposed to misery and death; the heavenly man Christ the anointed, Jesus the Saviour, God with us, who being in affinity with his brethren, he was touched with the feeling of our infirmities, but was in all points tempted, like as we are, yet without sin.

Thus the word was made flesh and dwelt among us, and so was capable of bearing all the punishment due to sinners; and as he took of the same flesh and blood with the children, he did sympathize with them in all their troubles, as in Psa. lxxix. 20,—Reproach has broken my heart; he is despised and rejected of men, a man of sorrow, and acquainted with grief. I think this is Godly sorrow, and true and real repentance which is unto life; and Luke saith thus, Luke xxii. 42, 43, 44,—Father if thou be willing, remove this cup from me, nevertheless not my will but thine be done; then being strengthened by the angel, he said, Being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground; Gal. iii. 13,—He was made a curse for us; but he being upheld by his father, manifested his faith and trust in him, saying, Psa. xvi. 8,—I have set the Lord alway before me, because *he is* at my right hand, I shall not be moved. This is the saints faith, hope, and confidence in God, these are the gifts Christ received for men, yea for the rebellious also, that the Lord God might dwell *amongst them*.

Again; Our blessed saviour shows his willingness to obey his father, whose laws was in his heart, that when he suffered for us, who in the days of his flesh, when he
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had offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared, (yet if his father had saved him from death, the scripture could not have been fulfilled, that thus it must be,) though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, became the author of eternal salvation unto all them that obeyed him: see Heb. ii. 7, 8, 9.

So as our advocate and surety he was made a sufferer in the flesh, but quickened in the spirit, for the Godhead could not suffer only in character, in that his name is blasphemed by wicked men, for the scripture must be fulfilled; therefore he said unto them, to show them that they could have no power at all against him, except it were given them from above; When I was daily with you in the temple, ye stretched forth no hands against me, but this is your hour and the power of darkness; as in Dan. ix. 23, 24, last part of verse 23,—And consider the vision: the first of verse 24—Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression. Thus according to divine counsel, every thing was beautiful in his time. Now in their zeal and false accusations, they hurried on to crucify Jesus, and when Judas had betrayed him, that he was taken and brought to Pilate, who examined him, and said he found no fault in him, then he sent him to Herod, and the chief priests and scribes stood and vehemently accused him; and Herod with his men of war, set him at naught, and mocked him, and arrayed him in a gorgeous robe, (as a gallant or sumptuous robe, costly and state-ly, in disdaining his character) and sent him again to Pilate; and the same day Pilate and Herod were made friends together: for before they were at enmity between themselves,—see James iv. 4.

Thus if a ruler hearken to lies, all his servants are wicked; Pro. xxix. 12. Herein it appears plain, that if the wicked rulers and their servants are at enmity between themselves in every thing else, they will agree to crucify Christ and his saints; but all this was done that
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the scriptures of the prophets might be fulfilled: then all the disciples forsook him and fled. So of the people, there was none with him, he had neither monitor nor rival with him. Now the chief priests and elders, and all the counsel sought false witness against Jesus to put him to death, but found none; yea though many false witnesses came yet found they none, (that they thought would answer their turn), at last came two false witnesses and said, this *fellow* said, I am able to destroy the temple of God, and to build it in three days.—These two witnesses they excepted, because they were such as they sought, and as it was according to law, being two; Deu. xix. 15. They did not consider the ill consequence of being false witnesses; set forth in the above cited Deu. xix. 16 to 22.

We see these witnesses were false, by what Christ said, John ii. 18 to 22. These plainly shows he meant the temple of his body; but they could not understand his words because of darkness and the enmity of their minds, and as it is written they hated me without a cause. And when the high priest adjured him by the living God, asking him whether he was the son of God; see (1 Kings xxii. 16, 17, &c. the king's request, and Micah's answer,) Jesus said unto the high priest thou hast said nevertheless, I say unto you, hereafter shall ye see the son of man sitting on the right hand of power, and coming in the clouds of heaven; then the high priest rent his clothes, saying, he hath spoken blasphemy: what further need have we of witnesses; behold, now ye have heard his blasphemy; what think ye? They answered and said, he is guilty of death,—see Lev. xxiv. 16. So they applied to the law of Moses to make themselves safe in condemning him, altho' he never transgressed Moses law himself, yet he suffered as a transgressor for us.

Therefore because he said he was the son of God, calling it blasphemy, they condemned him. Now they began to spit in his face and smite and buffet him; see Isa. l. 6; and he was accused of the chief priests and elders, he answered nothing; then saith Pilate unto him, hearest thou

thou not how many things they witness against thee, and he answered him never a word, insomuch that the governor marvelled greatly,—Isa. liii. 7. And as this was his last trial, he being bound they delivered him to Pilate for final judgment, which was the morning exercise of the wicked as in Pro. iv. 16; for they sleep not except they have done mischief, and their sleep is taken away unless they cause some to fall; Micah ii. 1,—Wo to them that devise iniquity, and work evil upon their beds: when the morning is light they practise it, because it is in the power of their hand.

Thus the iniquity of his heels pursued him, the sins of his people, as it was promised in the first dispensation that the seed of the serpent should bruise Christ's heel, so it is manifested by the prophets in the second, and in the third dispensation actually fulfilled, by Christ's personally appearing and suffering.

Again; Pilate knowing that Jesus was a just man in his moral walk according to the law of Moses; so he knew that for envy they had delivered him; see Rom. ii. 15; Pilate's conscience bearing witness that they hated him without a cause, and had wrongfully delivered him, therefore he sought to release him, but all in vain, for the scripture must be fulfilled; see Psa. lxxix. In this Psalm we have a prophetic account of Christ's suffering for sinners; because for thy sake I have born reproach: shame hath covered my face. For the zeal of thy house hath eaten me up, and the reproaches of them that reproached thee are fallen on me. This makes him complain as in Job xvi,—God hath delivered me up to the ungodly, and turned me over into the hand of the wicked. Here he appears in the form of a servant, in the likeness of men, and being found in the fashion as a man he humbled himself, and became obedient unto death, even the death of the cross; that in this character-being made sin for us, he suffered for us in the flesh, and feeling our infirmities, he confessed the sins of his people thus, O God thou knowest my foolishness, and my sins are not hid from thee; (he said my sins.)

Now as God had laid on him the iniquity of us all,
and

and he became a propitiation for the sins of the whole world ; so in him all the world appears before God, that he might give an account for us to God for the deeds done in his body, whether they be good or bad : for of the people there was none with him, but as an absolute surety for his bride, a restorer of the path and a healer of the breach, that sin had made, God required of him that which was past, that he should restore that he took not away, altho' he said, Job *xvi.* 17,—Not for any injustice in mine hands ; also, my prayer is pure ; as he was God's agent his flesh and blood was unstained and his life perfect, therefore God upheld him, and excepted him in doing his will and finishing his strange work, to compleat the justification of his brethren.

Again ; As Pilate set on the judgment seat, and found that the people would not release Jesus, he willing to show the Jews a pleasure, he released Barabbas, and having condemned Jesus, he scourged him, and delivered him to be crucified, for the tender mercy of the wicked is cruelty. Then the soldiers took Jesus into the common hall, and gathered unto him the whole band, to mock him and make themselves merry, according to the scripture embassy ; see Rev. *xi.* 10. Judges *xvi.* 25. Psa. *xxii.* 7. 16. 1 Cor. *iv.* 9. Job *xvi.* 9. Then they took of the scarlet robe, and put his own raiment on him, and led him away to crucify him ; and when they were come unto a place called Golgotha, that is to say a place of a skull, as it is mentioned Heb. *xiii.* 11, 12, as figured by the ceremonies under the law ; see Levi. *iv.* 11, 12. Numb. *xix.* 5.

These were the Israel the Apostle mentions in Rom. *xi.* 7, 8, 9, 10 ; these sought righteousness by works and not by grace, to whom God gave the spirit of slumber, eyes that they should not see, &c. Isa. *vi.* 9. Isa. *xxvi.* 10. Psa. *lxxxii.* 12. 2 Thess. *ii.* 11. So man not understanding the spirit of the law, make a wrong use of it, the law was added because of transgression, the law came by Moses, but grace and truth came by Jesus Christ. So the ceremonies of the law pointed to Christ, who is the end of the law for righteousness to them that believe ;

believe ; therefore he said, Do not think that I will accuse you to the father : there is one that accuſeth you, even Moſes in whom ye truſt ; for had ye believed Moſes, ye would have believed me, for he wrote of me,—John v. 45, 46. Now as the law of Moſes is a law of retaliation, it forgives none, but accuses all mankind to the father, and is the accuſer of our brethren before God, day and night. So all the accusation of the law againſt the children of men fell on Chriſt, and were his own, being in affinity with them, according to the purpoſe of God, altho' he in perſon and practice was juſt, that guile was not found in his mouth. It appears they ſought to kill him becauſe he ſaid he was the king of the Jews, which was true, and that he was the ſon of God, which they called blaſphemy, according to the law of Moſes, by which law he died, and ſet over his head, his accusation written, This is Jeſus the King of the Jews ; and they placed him between two thieves that it might be fulfilled, and he made his grave with the wicked, and was numbered with the tranſgreſſors ; and they that paſſed by reviled him wagging their heads ; the chief prieſts mocked him, with the ſcribes and elders ſaid, he ſaved others, himſelf he cannot ſave, let him now come down from the croſs and we will believe on him, &c. He truſted in God, let him deliver him now if he will have him, for he ſaid, I am the ſon of God : for this they hated him, the thieves caſt the ſame in his teeth ; that he became the drunkard ſong, it ſeems by this, they were confident that he was a deceiver, for this was their hour and the power of darkneſs.

Thus they made themſelves merry, ſending gifts one to another, rejoicing that they had gotten the victory over him that ſaid he was the ſon of God, and the king of the Jews, which is true according to ſcripture, for by the ſcriptures Chriſt appeared in his ſufferings to be both God and man. Firſt. As he ſaid, ſpeaking of his life, no man taketh it from me, but I lay it down of myſelf : I have power to lay it down, and I have power to take it again ; this commandment have I received of my father,—John x. 18. Secondly. As he was made of a
woman

woman he was a man, and being partaker of flesh and blood with the children, he put himself in their condition, being made under the law, was under the curse for them, he being their head the law spake to him, on their account ; as has been said above.

Here I observe he received this office of a saviour by the commandment of the Deity, by which he was upheld, and having fulfilled the law by his righteous life, and having his fathers law in his heart, he being able, was willing to magnify it and make it honorable, by suffering the penalty thereof, to satisfy justice, that he might glorify his father, and save his people from death and hell.—Therefore he said in the before cited *Psa. lxxix.* in the greatest of his distress, For the zeal of thine house hath eaten me up, and the reproaches of them that reproached thee, are fallen upon me. *Psa. lxxix. 139.*—My zeal hath consumed me, because mine enemies have forgotten thy word. Herein is the faithfulness of God in the covenant of his peace manifested in Christ to the world. See *John iii. 17.*—For God sent not Jesus into the world to condemn the world, but that the world through him might be saved. For this cause he endured afflictions as he complains ; *Lam. iii.* I am the man that hath seen affliction by the rod of his wrath ; he hath led me and brought me into darkness, but not into light ; surely against me he is turned ; he hath set me in dark places, as they that be dead of old, &c. *Psa. lxxxviii. 6.*—Thou hast laid me in the lowest pit in darkness in the deep. Surely by these complaints he felt our misery and death, that we had fallen into by sin and unbelief ; out of this bondage the father sent his son to deliver his people, and destroy his enemies, both root and branch, by suffering and paying the whole that law and justice demanded, and for the performance of this great work, without any conditions with his people, the father prepared him a body sufficient therefor ; in him he deposited the power of agency, which was given to Christ by commandment, by the benevolence of the universal court of Deity, before the world began, which was established by oath, thus, And lo I come to do thy will O my God.

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This was manifested by promise to the first age, by prophecy in the second, as has been observed. And, Thirdly. In the fulness of the appointed time, actually fulfilled, by the appearing of Christ, and his suffering as the scriptures hath said, which was the greatest time of trouble that ever was since there was a nation, being forsaking of his people, his brethren, and smitten of God, and afflicted.

And feeling for sinners he prayed with zeal, O my father, if this cup may not pass away from me except I drink it, thy will be done.—For this cause came I unto this hour; here he acknowledges that the debt we owed to justice, was his due to pay, as he was the only one of his fathers family, that kept their first estate, and had not left their own habitation; he never turned bankrupt, but as a faithful son, yea in this sense the only begotten son of God; so he was the wisdom of God and the power of God, in him God delighted, and was ever well pleased, for he had kept all his father's treasure; see *Psa. cxxxv. 4*,—For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. Now the first in this choice is God, ye have not chosen me, but I have chosen you, not that we loved him, but that he first loved us; *John xv. 16. 1 John iv. 9, 10*. And as to the time of God's choosing and loving us, it was before the world began, with an everlasting choice and love, according to his own purpose and grace given to us in Christ Jesus, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works; see *Eph. i. 4. 2 Tim. i. 9. Titus i. 14*.

I consider as God's appointments was eternal, so it is said before the world began, and as Christ was God's elect to be a propitiation for the sins of the whole world, so the whole world of mankind was elected and chosen of God in him, at the same time whom Christ redeemed according to the promise of God; see *Ila. iv. 1, 2. 1 John ii. 2. Titus i. 2, 3*; for God loved these as he loved the son. So that in this fraternal union, it was as impossible for God to exist without these, as it was for him

to exist without his son ; these being one in the father and in the son, so there cannot be one stake missing, nor one cord broken.

Therefore Christ said, And for their sakes I sanctify myself, that they also might be sanctified through the truth. For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren, for these he suffered and being bound by the oath of the covenant he said, He hath hedged me about that I cannot get out, he hath made my chain heavy. Also, when I cry and shout, he shutteth out my prayer, who in the day of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared ; see John xvii. Heb. v. 7, 8, 9.

I understand as he said, he hedged me about, that I cannot get out, is the eternal purpose of Deity, and his chain made heavy shows, the heavy curse he bore for us, which he could not be freed from, until justice was satisfied, and tho' he prayed with strong cries and tears, in the days of his flesh unto him that was able to save him from death, and was heard in that he feared, yet was not saved from death 'till he had gone through death, and finished the work his father had given him to do, that he might as the captain of our salvation, be made perfect through suffering, for us ; who said in the days of his flesh, sacrifice and offerings thou wouldest not, but a body hast thou prepared me, and lo I come, &c. as is said, But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption.

Thus Christ came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne ; Heb. ii. 10. 1 Cor. i. 30. Rev. viii. 3. Heb. x. 5, 6, 7. Thus I understand Christ came once in the end of the world, that is, in the end of the ceremonies and sacrifices of the law of Moses, that in his prepared body as a golden and perfect

perfect censer, to which was given by Deity, much incense, as all the perfections of God, full of grace and truth, that was needed to support him through this suffering war, for he had an ear to hear, for his brethren, that word of truth; Rev. *xiii.* 10,—He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints. So that these, and all the graces of God that mankind stand in need of, are in him, and were exercised by him in the days of his flesh; therefore it was necessary for our sake, (yet altho' his prayer which he offered with the prayers of all saints, as he could offer no other in the office of a saviour was heard,) in this he learnt how to wait patiently for the Lord, to deliver him and his brethren, by him from death, in his own time; see Psa. *xl.* 1, 2, 3. Psa. *xxxvii.* 7. Lam. *iii.* 26. Thus in the travel of his soul, he learnt that, when he was reviled he reviled not again, when he was persecuted he suffered it patiently, and opened not his mouth.

Again; When his enemies had spit in his face; so he said, Isa. *v.* 6,—I hid not my face from shame and spitting; and bruised him, that his visage was more marred than any man, he hath no form or comeliness, and when we shall see him *there is no beauty* that we should desire him, for he bore the iniquities of the whole world, under which burden his soul was pressed; here he was numbered with the transgressors, and said, I am a brother to dragons,—Job *xxx.* 29. Well might he say when under his father's wrath for us, Behold I am pressed under you, as a cart is pressed, that is full of sheaves; Amos *ii.* 13. Isa. *i.* 24, 25, 26, 27. Thus the Lord laid his hand heavy upon him.

Therefore saith the Lord, the Lord of hosts, the mighty one of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies; Hos. *xi.* 8. Lam. *iii.* 33, 34, 35, 36; and I will turn my hand upon thee; and purely purge away thy dross and take away all thy tin; Hos. *i.* 3, 5. Rom. *x.* 3. Phil. *iii.* 2; and I will restore thy
thy

thy judges as at the first, and thy counsellors as at the beginning, afterwards thou shalt be called the city of righteousness, the faithful city: Isa. x. 17, 18. Rev. xxi. 27. Zion shall be redeemed with judgment, and her converts with righteousness. Rev. viii. 7. Rev. xix. 11. And the destruction of the transgressors and of the sinners *shall be* together, and they that forsake the Lord *shall be* consumed. Rev. xxii. 15.

I learn by what the prophet saith, the purpose of God and his way in destroying his enemies, and restoring his Zion, that it is as hath been said already, that it was by him that God exalted with his right hand a prince and a saviour, for to give repentance to Israel and forgiveness of sins. Thus it was when this exalted prince and saviour was in the belly of hell, his human soul prayed when they were crucifying him, saying, Father forgive them, for they know not what they do, therefore for my sake they must be excused, and lay not this sin to their charge; but set them free on my account, O my father let me drink the bitter cup for them, for as I am made sin for them, so as I bare their wicked character, their old man is crucified with me, that the body of sin might be destroyed; so in me, and by me, is the prince of this world judged. Thus sin is condemned in the flesh, for as man sinned in the flesh, so Christ's dieing in the flesh for sin, condemned sin in the flesh.—For we wrestle not against flesh and blood but against principalities, against power, against the rulers of the darkness of this world, against spiritual wickedness in high places,—Ephe. vi. 12. So our blessed saviour was faithful in fighting this battle for us, as is said above, and I will turn my hand upon thee, and purely purge away thy dross. Therefore as he was nailed to the accursed tree, the sword of justice smote him 'till it was satisfied, which caused him to cry out, I thirst for the finishing of my father's will; and feeling shame and guilt for his brethren, he said, My God, my God, why hast thou forsaking me; and then trusting in God he said, Into thy hands I commend my spirit, and he gave up the ghost; then they pierced his side with a spear, and there came out blood and water;
the

the fourth time he bled for sinners. Now as this was fought in the mind of Christ in the days of his flesh for every man, who tasted death for every man, then every man must have a right to it, for as by one man, (as a federal head of all men included in him) sin entered into the world; so death passed upon all men, for that all have sinned; and as Adam was a figure of Christ, and as in Adam all die, even so in Christ shall all be made alive, an even number.

So Christ as a redeemer is the federal head, of the same family to make them alive again, he being their elder brother, by whose name alone they are made alive, for he took of the same flesh and blood with them, that as man sinned by being led captive by fleshly lust, their minds were darkened, so their soul *sinned and died*. Christ made his soul (which I believe is the principle part of the earthy man,) an offering for sin, and his body a sacrifice to save his lost brethren from death, who had lost their love for, or feeling of humanity, this ruined society happiness, but their immortal spirit did not sin, for immortal nor human never was made subject to vanity or bondage as the creature was, if it had it could not have been in hope.

Therefore Christ did not suffer in his immortal spirit Godhead or humanity, only in character, if he had, there must have been a want of perfection in Deity, neither could it have been said the foundation of God stands sure, and the Lord knows them that are his. 2 Tim. ii. 19. Now as the great day of God's wrath is come, and the dead small and great stood before the judgment seat, and not one able to stand for themselves, nor answer one word, so by evidence tryed and condemned by the law of Moses; but as their representative and surety appeared for them, and they in him, he setting upon the throne of his wisdom, was able as has been said, to answer for all and set them free, and present them to himself without blemish, which was the effect of his coming into this world, for the counsel of God shall stand, and he will do all his pleasure; so he made this man strange for himself, and of him he demanded full satisfaction for all his brethren.

Therefore

Therefore as we have heard he bruised him by giving him into the hands of the wicked, that at the end of the weeks, Dan. ix. 26, shall the Messiah be cut off, but not for himself, but for our offences; and in the troubled times of this war, altho' Michael our prince fell a victim to justice, and was slain, according to the counsel of Deity, yet he had power to take his life again, that through death he might destroy him that had the power of death, that is the devil, and by his righteousness deliver them who through fear of death were all their life time subject to bondage, at this time God's people were delivered, every one that shall be found written in the book, chosen in Christ the book of life. Now is fulfilled that which was spoken by Haggai the prophet, Hag. ii. For thus saith the Lord of hosts, yet once *it is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of host.

I understand these words to mean what the Apostle said, Heb. xii. 26, 27,—Whose voice then shook the earth, but now he hath promised, saying, yet once more I shake not the earth only, but also the heavens. And this *word* yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Here we learn the difference between the first and the second house; the former house was established by a law of inflexible justice, that will not condemn the righteous nor clear the guilty, but the soul that sins it shall die. So the ministration of this holy law was death, that none could see its glory, but Moses as a type of Christ, whom God called unto him, and the Lord said unto Moses, Lo I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe forever; and Moses told the words of the people unto the Lord. Here Moses appeared as a mediator, this pointed to Christ; Matt. xvii. 5,—While he yet spake, behold a bright cloud overshadowed them, and behold, a voice out of the cloud which said, this is my beloved son in whom

whom I am well pleased, hear ye him. And when Moses had heard the words of the Lord that he should say to the people, and when on the third day in the morning it came to pass, that there were thunders and lightnings and a thick cloud upon the Mount, and the voice of a trumpet exceeding loud, so that all the people that was in the camp trembled, and Mount Siani was altogether on a smoak, because the Lord descended upon it in fire, and the whole Mount quaked greatly; a sight of justice makes the wicked tremble and shake, then the Lord said unto Moses, go down, charge the people, &c. So Moses went down unto the people, and spake unto them,—Exod. xix. 25. Then he begins in the xx chapter to declare unto the people the ten moral precepts, which was the law of commandment that was added because of transgression, to which was added the ceremonial sacrifices, as in Heb. ix. which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience, *which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed on them, until the time of reformation. Now when Moses had read the law, and all the people saw thunderings and lightnings, and the noise of the trumpet, and the mountains smoaking, they removed and stood afar off, this was so terrible they said to Moses speak thou with us, and we will hear, but let not God speak with us lest we die.

Therefore the law being holy and the commandment holy, and they carnal sold under sin, could not endure that which was commanded. And Moses said unto the people, Fear not for God is come to prove you, that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was, altho' this is said to be thick darkness where God was, as it appeared to the people, yet Moses as a type of Christ was come to, and did see Mount Zion, the city of the living God, and to Jesus the mediator of the new covenant; see Heb. xii. 18 to the 25; and the people left Moses here, as they did
Christ

Christ when he suffered. And the Lord said unto Moses, thus thou shalt say unto the children of Israel, ye have seen that I have talked with you from heaven; see *Neh. ix. 13. Psa. xix. 7, 8, 9.* Then the Lord gives Moses commandments, statutes and judgments, with absolute directions, how this house is to be built and the fashion of it, and all the materials of which it consisted, with all the sacrifices and ordinances, and the Lord said, ye shall not make with me God's of silver, neither shall ye make unto you God's of gold; an altar of earth thou shalt make unto me and shall sacrifice thereon; in all places where I record my name I will come unto thee, and will bless thee. And if thou wilt make me an altar of stone thou shalt not build it of hewn stone, for if thou lift up thy tool upon it, thou hast polluted it, (with man's wisdom.)

This house therefore was glorious, as wisdom had fashioned it to be a compleat figure of Christ the second house: as this was built of earth it must be dissolved, but if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; *Exod. xxxiv. 30*; How shall not the ministration of the spirit be rather glorious? see *2 Cor. ii.*

Here the Apostle makes a very clear distinction between the dispensation of the law that was given by Moses, and the dispensation of grace and truth that came by Jesus Christ, the law of the spirit of life. The Apostle recommends the law, *Rom. vii.* to be holy, and the commandments holy, just, and good; *Psa. xix. 7, 8, 9, 10, 11*; was then that which is good, made death unto me? God forbid, but sin that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful; *Pro. ix. 17, 18*,—Her guest in the depth of hell, thus sin taking occasion by the commandment, deceived me, and by it slew me; for we know that the law is spiritual, but I am carnal sold under sin, the Apostle doth not in the least lay any fault to the law, as being the cause of his death
and

and condemnation, but says the cause of his death was his being drawn away of his own lust to sin against the just law, so that by the holiness of the law, the sinner must die, for this law never did condemn the righteous, nor justify the wicked; because the minds of the children of men were blinded, through the deceitfulness of sin, which caused Moses to put a veil over his face, that they could not look to the end of that which is abolished, this veil of unbelief and darkness remaineth untaken away, in the reading of Moses and the old Testament, which veil is done away in Christ, for Christ is the end of the law for righteousness to every one that believeth, for Moses describeth the righteousness which is of the law, that the man that doth those things shall live by them; Rom. x. 4, 5. Gal. iii. 19. Heb. xiii. 8. Lev. xviii. 5. Matt. xx. 16.

Now Jesus Christ by being the end of the law, did not make void the law but by the fulfilling of the law for us, therefore the law being fulfilled and satisfied, sin was dead, for the law had no demands against us to condemn us; for Christ having forgiven us all trespasses, blotting out the hand writing of ordinances that was against us, which we could not get life by. These he took out of the way, nailing it to his cross, and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it, which are a shadow of things to come, but the body is of Christ.

Thus Christ lived up to, and did fulfil every title of the righteous law and did live by them, and then suffered the penalty of the law due to us for sin, when Mount Sinai was all on fire, and did thunder and lightning, and the voice of a trumpet exceeding loud, which voice shook not only the earth, but as the prophet said, before cited, Yet once a little while, I will shake the heavens, and the earth, and the sea, and the dry land, and all nations, and the desire of all nations shall come, who was shaken for all nations, that the darts from the law did smite the man that was God's fellow, and put his righteous soul in an agony. This is the time the Apostle mentions as above cited, by this voice once more he hath promised, saying

saying, I shake not the earth only, but also the heavens; this dreadful voice of God's wrath from Mount Sinai, against sin, made the dear Jesus to shake and tremble, in this time of his singular trouble, the vail of the temple was rent in twain from the top to the bottom, the earth heard and did quake, the rocks rent, the sun in the heavens refused to shine, that there was darkness over all the land for three hours, so that all nature was in a convulsion.

This voice once more shook heaven also, which I take to be the first house, the first covenant, which had ordinances of divine service, and a worldly sanctuary, &c. and after the second vail, the tabernacle, which is called the holiest of all, &c. This visible house made with hands, with all the laws, ordinances, and commandments, and divers washings, &c. and was consecrated for holy service, so was called heavenly, as they are shadows of good things to come. This heaven was shaken, and this word yet, once more signifies the removing of those things that are shaken, as of things that are made; that those things that cannot be shaken may remain; this that remains is Christ, who now appears in his resurrection power and Godhead, and as all things according to the scripture that God had determined concerning him was fulfilled, he said, father into thy hand I commend my spirit, as if he had said, here am I and the children that thou hast given me, and gave up the ghost, and as it is appointed unto men once to die, but after this the judgment.—So Christ was once offered to bear the sins of many.

This was the day God had appointed to judge the world in righteousness by him, for as he had made an end of sins and made reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy; because he as the captain of our salvation fought the battle for us, and as there was none to help him, his own arm brought salvation unto him, and his fury it upheld him, and his righteousness it sustained him, and had gone through the time of the greatest trouble, that ever was
face

Since there was a nation to that time, at that time God's people were delivered, as has been before said. And now making it appear true what he told the people, that asked of him a sign, he gives this as the last and only sign, as that of the prophet Jonah; that as Jonah was three days and three nights in the fishes belly, so shall the son of man be three days and three nights in the heart of the earth.

This pointed to his resurrection on the third day, which proved true, that altho' he was crucified and slain for the sins of the people, he had power to take his life again, and having made a full expiation for the sins of the whole world, so he arose for their justification; here I believe was the time and place of judgment, under the sun, that wickedness was there, which was manifested by the cruelty wherewith they treated the just one, and the place of righteousness and iniquity was there, because they killed the righteous one; Acts ii. 23, 24. And when Paul had declared his religion by saying, But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets; (he said thus,) and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust; Acts xxiv. 14, 15. The same as in John v. 28, 29; All that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

The graves I take means the sea of affliction, and death that hath passed upon all men, for all have sinned, and hell a state of confinement and condemnation, that all mankind is under because of transgression; see Rev. xx. 13, 14, 15. Here the sea, death, and hell, did give and deliver up the dead which were in them. The reason of these places delivering up the dead that were in them, was this, that Christ who had promised them saying, I will ransom them from the power of the grave; I will redeem them from death; O death I will be thy plagues;

plagues; O grave I will be thy destruction; repentance shall be hid from mine eyes,—Hosea *xiii.* 14; for the gifts and calling of God are without repentance,—Rom. *xi.* 29; for the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord,—Rom. *vi.* 23.

Now as Christ arose from the grave, there was a resurrection both of the just and unjust; for God raised up Jesus, having loosed the pains of death, because it was not possible that he should be holden of it, for his soul was not left in hell, neither his flesh did see corruption; Daniel saith, many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt;—Dan. *xii.* 2. The same as condemnation or damnation which appears obvious from this, that he that believeth not is condemned already; John *iii.* 18; and in Tim. *v.* 12;—Having damnation because they have cast off their first faith. I believe the same is to be understood by the dry bones in Ezek. *xxxvii.* 11,—Then he said unto me, son of man, these bones are the whole house of Israel, behold they say our bones are dried, our hope is lost, we are cut off for our part. These dry bones signify the whole world of mankind reckoned in unbelief, that he might have mercy on all; and the noise and the shaking, when the bones come together, signifies God's jealousy, and the fire of his wrath against wickedness; Ezekiel *xxxix.* 19. Acts *ii.* 2. And as sinews and flesh came upon them and skin covered them, this is a preparing for breath, that came from the four winds, and breathed upon these slain that they may live. Now these slain are they that die in the first Adam, and are made alive by the resurrection of Christ; see Rev. *xi.* 11. Rev. *xiv.* 1. Hosea *i.* 10. 11. It appears by these words that the whole band of wickedness was combined at one time, to devour one another, against which the Lord will execute his judgments and scatter the remnant into all the winds; Eze. *v.* 10. Zech. *ii.* 6. Jer. *xlix.* 32.

This is manifested by Israel's saying, Our bones are dried, our hope is lost, we are cut off for our part. By the

the whole house of Israel, I understand the Jewish nation that was under the Mosaick dispensation, who had all the privileges of the moral law : in this respect God called them his peculiar people ; but when the time of reformation came, that Christ appeared once in the end of the world, *i. e.* the end of the law dispensation, to put away sin by the sacrifice of himself, and had broken down the middle wall of partition between the Jews and Gentiles, having abolished in his flesh the enmity, the law of commandment, that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, see at large Ephe. ii. By this manifestation, all their dependance of obtaining justification by the deeds of the law failed, their hope lost, and they were cut off from trusting to their own works, tho' Israel were according to law, called the natural branches, yet because of unbelief were broken off, and so called the foolish virgins that had no oil in their lamps, and their lamps went out, that the dispensation of the universal love of God in the gospel might be given to the Gentiles also.

If we read with carefulness Rom. xi. we may see plainly, that God's love in Christ Jesus, was universally equal and free to all Adam's offspring, which is manifested by the dry bones that was slain, receiving life by the spirit of God, and stood upon their feet an exceeding great army, which John mentions in Rev. xiv. 1, before cited ; — And I looked, and lo, a Lamb stood on the mount Zion ; and with him an hundred forty and four thousand, (a certainty for an uncertainty), having his father's name written in their foreheads. These are they whose life was hid with Christ in God, when it was laid, thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe. Here is the heathen Gentiles by practise and the professing Israel : Psa. ii. 6, 7, 8. Psa. lxxii. 8, 15. Matt. vi. 10. All nations gathered in Christ, as he was made sin for us, for what the law could not do in that it was weak through the flesh, God sending his own son, in the likeness of sinful flesh, and for sin condemned sin in the flesh, — Rom. viii. 3. By this we see the law could not forgive sin, nor clear the guilty.

guilty, and as all flesh became guilty before God, so all condemned by law, for it is not possible that the blood of bulls and of goats should take away sin; Heb. x. 4. See also Heb. vii. 18, 19; for there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof; for the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God; 1 Pet. ii. 24; who his own self bare our sins in his own body on the tree,—Heb. ix. 28.

Thus it appears by what the Prophets and Apostles declare, that the appointed time for God to judge the heathen, was when Christ was crucified; then the sickle was thrust in to gather the earth, for the harvest was ripe, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision, (*that is*) the determining or ending of a controversy. Now as God said in Joel iii. 12,—Let the heathen be awakened and come up to the valley of Jehoshapat, for there will I sit to judge all the heathen round about. But it was not them called the heathen only, that God had a controversy with, and will judge, but Israel that is called his own chosen people; see Micah vi. 2,—Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth, for the Lord hath a controversy with his people, and he will plead with Israel. Hos. iv. 1,—Hear the word of the Lord, ye children of Israel, for the Lord hath a controversy with the inhabitants of the Land; Jere. xxv. 26 to the 34.

Thus we find that the Prophets of the Lord, all agree in the extensive limitation of this universal controversy, that to all kingdoms and nations, and to all flesh, without exception it did extend; And the slain of the Lord shall be at that day from *one* end of the earth even unto the *other* end of the earth, &c. and evil shall go forth from nation to nation: and the wicked the Lord will give to the sword. These wicked I take to be what is meant by Gog and Magog that was gathered together to battle, and compassed the camps of the saints about, and the beloved city, and fire came down from God out of heaven

heaven and devoured them,—see Rev. *an.* 8, 9. The enemies of the church of Christ, in number as the sand of the sea : Joel *iii.* 14,—Multitudes in the valley of decision, for the day of the Lord is near in the valley of decision, as before said, which is the place of judgment, and wickedness was there, and the place of righteousness, and iniquity was there ; and God judgeth both the righteous and the wicked.

Here it was before this judgment seat, that all both the righteous and the wicked appeared, to be judged according to their works, as has been often said before. Now as there was none able to stand in the day of God's wrath, but the only righteous Lamb of God, whom the father upheld, who being made sin for us : who is the true vine : that when it is said, thrust in thy sharp sickle, and gather the clusters of the wine of the earth, for her grapes are fully ripe ; Rev. *xix.* 15, 16 ; Christ's sufferings, and the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God ; see Rev. *xiv.* Joel *iii.* 13, it is said,—Put ye in the sickle for the harvest is ripe, (speaking to justice) come get you down for the press is full, the fats overflow, for their wickedness is great.

I conclude this vine is Christ, and the clusters of the vine of the earth, I take to be sinful men. that Christ the vine was in affinity with, both in spirit and flesh, or earth ; in spirit by an eternal union, in the divine nature ; in the flesh, as he was made flesh and did partake part of the same with the children, that he might die for them, and this was the time her grapes are fully ripe ; the wicked nation, the ungodliness of men, the adversary called the spirits of devils, as spite and envy, that was let to go upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city, this camp and city was Jesus Christ, in whom the saints were hid ; and Gog and Magog signifies men walking in unbelief, being strangers to God, and haters of good, the wicked hands that slew Christ ; see Isa. *lxix.* 5. Ephe. *ii.*

12. Then it says, and fire came down from God out of heaven and devoured them.

This was God's love and faithfulness manifested in Christ Jesus to a sinful world of mankind, that when this blessed victor, had fulfilled his father's will and finished his work, and died for all, because all were dead; who came in the likeness of sinful flesh, and for sin condemned sin in the flesh, for Christ also hath once suffered for sins, the just for the unjust that he might bring us to God, being put to death in the flesh, but quickened by the spirit; see 2 Cor. v. 14. Rom. viii. 3. 1 Pet. iii. 18. And as fire came down from God out of heaven, and devoured the wicked, signifies Christ's rising from death and hell, being born again, he sees the travel of his soul and is satisfied.

So Christ being raised on the third day and loosed from the pains of death, and having spoiled principalities and powers, he made a shew of them, openly triumphing over in it. Col. ii. 15. 1 Cor. xv. 55. He having done good, did hear the voice of God, and came forth out of the grave unto the resurrection of life, and with him all the father had given him, whose names was found written in the Book, these he did present to himself, a glorious church without blemish; Ephe. v. xxvii. Tit. ii. 14. Song ii. 14, and Song iv. 2. Thy teeth are like a flock of sheep, that are even shorn, which come up from the washing, &c. being cleansed in the blood of Christ; these are called the sheep, but the wicked are called the goats.

Thus the son of man came in his glory and all his holy angels with him, and sit upon the throne of his wisdom, and before him shall be gathered all nations, and he shall separate them one from another, the saints on his right hand, and the wicked on the left. Now is manifested that Zion is redeemed with judgment, and her converts with righteousness; well might the Prophet with admiration say, in Isa. lxiii,—Who is *this* that cometh from Edom, with dyed garments, from Bozrah? *this* that is glorious in his apparel, travelling in the greatness of his strength, I that speak in righteousness mighty to save.

save. I have trodden the wine press alone, of the people, none with me, for I will tread them in mine anger, and trample them in mine fury, and their blood shall be sprinkled upon my garments, for the day of vengeance is in my heart, and the year of my redeemed is come. Thus when the captain of our salvation had finished all his sufferings he rested from his labour and his works, follow him, which was manifested by his resurrection from the dead, who is the only righteous one that did good unto the resurrection of life, who only had power to come forth unto this life; who had destroyed death and hell, and blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; thus by his sufferings, and fulfilling the law for us, so we became righteous. He spoiled principalities and powers, and made a shew of them openly, triumphing over them in it, as has before been mentioned; and as Christ who is God's fellow, and the true shepherd of the sheep, was taken, judged, and by justice, according to law and evidence, smitten and slain by his father's giving him up into the hands of the wicked for us.

Now as a conqueror over all his enemies, having satisfied law and justice for us, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy, Dan. ix. 24, before mentioned.

So by the same law, justice and evidences, by which he was condemned, he is in the place of judgment, judged to be perfectly righteous before God, and all them for whom he died, are righteous in him, and did arise in him, and with him completely justified there he presented to himself without blemish, having died for their offences, he now is raised for their justification, a view of this made Isaiah say who is this that cometh from Edom with died garments, (the posterity of Esau;) he came from the valley of decision, having ended and finally determined the controversy his father had with all flesh, at which time it seems he fought on the retreat, and did

fall a victim to the sword of his father's justice, in the same street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified, it being the same place where all his brethren was overcome and killed by the beast, whose dead bodies were not suffered to be put into graves,—Rev. xi. 7, 8, 9. Now I believe the fourth and last dispensation takes place, wherein the vision and the prophecy of the prophets are fulfilled, and sealed up as true.

But having power to take his life again, he is risen from the dead, with his brethren with him in triumphs of victory; Rev. xi. 15, 16, 17. Isa. xxvi. 19. Thus did our Lord arise and come forth out of the grave, leaving his grave cloaths behind him, and brings the evidences of a conqueror with him on his garments, glorious in his apparel; Rev. xix. 12. Travelling in the greatness of his strength; I that speak in righteousness mighty to save:—and as he was red in his apparel, like one that had trodden the wine press of God's wrath, it appears that in the place of righteousness that iniquity was there, for which he suffered; this wicked, as Christ sits on the throne of his wisdom did judge, for he said, the day of vengeance is in mine heart, and the year of my redeemed is come, the time appointed of God for the reformation to take place.

Therefore he comes with great power and glory, in the everlasting love of the father, son and spirit, three in one, whose essence is love, which love is freedom to his redeemed; but is the vengeance in his heart against the wicked, and he will trample them in his fury, and their blood shall be sprinkled on his garments, and as there was none to help, his own arm brought salvation unto him, and his fury it upheld him. Thus the war was in heaven, Michael and his angels fought against the Dragon, and the Dragon fought and his angels, and prevailed not, neither was there place found any more in heaven.

This war as I said before so say I again, being in Heaven, was in the mind or heart of man; the foundation and essence of it was fought in the mind and soul of
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the captain of our salvation : for as he was, so are we in this world, and as it is appointed unto men once to die, but after this the judgment. So Christ was once offered to bear the sins of many ; Heb. ix. 27, 28 ; And unto them that look for him, shall he appear the second time, without sin unto salvation ; therefore he appears now in his resurrection, righteousness with life and power, not to suffer for sin, for he died once and dieth no more.

His coming once in the end of the Mosaic world, and appeared to put away sin by the sacrifice of himself, above mentioned ; this ended God's controversy with all flesh, both Jew and Gentile, as he said John xvi. 33.—These things have I spoken unto you, that in me ye might have peace, in the world ye shall have tribulation ; but be of good cheer I have overcome the world. These things concerning my suffering, I tell you of, which things must shortly come to pass,—Rev. i. 1. Therefore believe in me that you may have peace,—Ephes. i. 6, and ii. 14. In the world ye shall have tribulation : (look for it,) but be of good cheer, I have overcome the world ; John xv. 18. Acts xiv. 22. Rom viii. 39.

The world here signifies every thing that is imperfect, or unrighteous, that may be abolished, spoiled and shaken, the tabernacle made with hands, the first house with all its heavenly outward sanctity, and a worldly sanctuary, that consisted only in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation, as before mentioned ; see Heb. ix. These being a figure for the time then present, in which were both gifts and sacrifices that could not make him that did the service perfect.

Therefore this first house consisting of types, figures, shadows, and baptisms, as that of John's that must decrease ; for what need is there of figures or shadows, when the antitype and substance is come, which is Christ the kingdom of peace, life, and truth, which is the new heaven and new earth, for the first heaven and the first earth were passed away, and there were no more sea ; Rev. xxi. 1. Isa. lxv. 17. For behold I create a new heaven

heaven and a new earth, and the former shall not be remembered nor come into mind. I take the former house or heaven and earth that shall not be remembered nor come into mind, signifies the dragon and his angels that fought and prevailed not, neither was there place found any more in heaven, for in this heaven dwells righteousness and life eternal. This is manifested by the resurrection of the just, by which power and wisdom, Christ the judge, divides between the just and the unjust, for there is a resurrection of both just and unjust; the resurrection of the unjust appeared as the seed of the serpent in bruising Christ's heel, and did arise, being loosed for a little season and came forth, having done evil unto the resurrection of damnation, which was clearly manifested by the spite and great wrath of ungodly men, whose carnal minds was hurried to crucify the just one, knowing they had but a short time, which I learn from Rev. xii. 12. Rev. ix. 1, 2; and xvii. 2, it being the time mentioned above; Rev. xx. 9, 10; when Gog and Magog came upon the earth and compassed the camp of the saints about and the beloved city, &c. called the Devil that deceived them, the spirit that works in the children of disobedience, the number of whose names is the number of a man, the many devices in men's heart, that the fire of God's love devoured, as before mentioned.

Now as the Dragon, meaning fleshly lust the son of perdition, our old man that was crucified with Christ, whose head Christ bruised, which is the whole power and craft of mystical and politic Babylon, that deceiveth the whole world.

So this whole world, many of them that sleep in the dust of their earthy minds of sin and unbelief, awaked, some to everlasting life, and some to shame and everlasting contempt, as damnation, these wicked that are Christ's enemies, that did not feed the hungry nor cloath the naked, &c. as in Matt. xxv. Shall go away into everlasting punishment, which everlasting punishment lasted day and night, it being the whole of the time, that Christ suffered the wrath of God for us, 'till justice was completely satisfied, and said it is enough, and God raised

raised up Jesus, having loosed the pains of death, because it was not possible that he should be holden of it, neither can his brethren that he died for.

Thus the old serpent sin, was cast out into the earth, and all his angels as sinful deceitful lusts, were cast out with him. I understand these being cast out into the earth, is Christ's making a division between the sheep and goats, the righteous and the vile; and that which can be shaken, and that which cannot be shaken, and is eternal. So his spoiling principalities and the arbitrary and cruel powers of the wicked, he made a shew of them openly, triumphing over them in it, signifying the earth as flesh, means all that is evil; so is that which is spoiled, in Eph. ii. 1, 2, 3, there it is called being dead in trespasses and sins, and walking according to the course of this world, and the power of the prince of this world, the spirit that worketh in the children of disobedience: among whom also, we all had our conversation in time past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others.

Thus I think it is easily understood by the scripture, that the serpent that beguiled Eve, that the Lord God cursed above all cattle, saying, Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;—must be destroyed and come to a final end, the metaphor serpent signifies all creeping animals that feed on dust, and privately seek mischief, so doth the lusts and evil devices in a man's heart. Therefore this serpents life was as really limited as Adam's natural life was; see Isa. lxxv. 25, last part.—Dust shall be the serpent's meat. Isa lxxv. 15; speaking of the serpentine evil deceitful lust of the flesh, thus, And ye shall leave your name for a curse unto my chosen, for the Lord God shall slay thee, and call his servants by another name; see Gen. xxxii. 28. Isa. lxii. 2. Acts xi. 26. John i. 12. Rev. iii. 14. Rev. ii. 17.

Thus as the Lord God formed the crooked serpent, and cursed him, and gave him dust for meat all the days of his life, and put enmity between the serpent and the woman,

woman, and between the seed of the woman and the seed of the serpent, and said the seed of the woman should bruise the serpent's head, and the serpent his heel; the essence of the woman's seed is love, and the serpent's is enmity. So that the travel of these two very opposites, and the natural effects of their different travel, as the one is life and eternal peace, and the other is confusion and death, has filled the whole system of the scriptures of truth. Here the two are separated by Christ.

Therefore as Christ the desire of all nations did come, and did determine all controversies in his father's kingdom, by establishing eternal peace, love and humanity universally, throughout all his dominions, and did gather out of his kingdom all things that offend, and them that do iniquity, which was manifested by changing or taking away, as casting out the dispensation of law, as the covenant which was faulty, because the ministration of it was death, called the covenant of works, and revealing the dispensation of the universal and eternal love of the grace of God to mankind, unconditional, now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. Therefore he said, John xii. 31; speaking of the power of the gospel to the people that heard God's voice, Now is the judgment of this world; now shall the prince of this world be cast out, and when his disciples returned again, with joy saying, Lord even the devils are subject unto us, through thy name. He said unto them, I beheld Satan as lightning fall from heaven,—Luke x. 17, 18. Hence it is obvious, that this is what we are to understand by Satan falling from heaven, and the prince of this world being judged and cast out, and their place found no more in heaven.

I take to be Christ's being born again, the first born from the dead, the first born among many brethren, and of every creature. Hereby is the great mystery of Godliness manifested, God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up to glory. This
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was witnessed to from the beginning of the world, by God's work of creation, formation, and providence, revealed first by promise; secondly, by prophesy; thirdly, by the personal appearing of God our Saviour, in the flesh, according to the scripture.

Thus the word was made flesh and dwelt among us, who did fulfill all that the father had given him to do, then he said it is finished, and gave up the ghost: and when he had lain in the grave the appointed time, he arose according to the scripture of truth, and made an open shew of what he had finished, with triumphs of victory, having abolished in his flesh the enmity, *even* the law of commandments, *contained* in ordinances, that he might reconcile both Jew and Gentiles, unto God, in one body by the cross, having slain the enmity thereby. Therefore he said, the year of my redeemed is come; Rev. xii. 10,—And I heard a loud voice, saying in heaven, now *is* come salvation and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down, which accused them before our God day and night.

This victory was gained by the blood of the Lamb, and the word of their testimony: therefore rejoice ye heavens, and ye that dwell in them.

Again; This was manifested by his resurrection power, by his making a shew of it openly, triumphing over death, hell and the grave, when the vail of the temple was rent in twain from the top to the bottom; and the earth did quake and the rocks rent; see Haggai ii. 7. And I will shake all nations, and the desire of all nations shall come, and I fill this house with glory saith the Lord of host. And for a visible witness of this the graves were opened, and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city and appeared unto many; Acts x. 41. These are living witnesses that did eat and drink with him after he arose from the dead. And this was the great voice in this new heaven, saying, the kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ, and he shall reign for ever and ever.

ever. For this they gave thanks to God Jehovah, because thou hast taken to thee thy great power, and hast reigned.

Thus was Jesus the most holy annointed, when he had sealed up the vision and prophecy, by fulfilling the law of Moses to a title, and thereby spoiled principalities and powers, and blotting out the hand writings that was against us, &c. that there is no more types, shadows, metaphors, or a symbol to be made use of now, in this spiritual house of new heavens, for the antitype is come, who is the substance, the desire of all nations, triumphing over all his adversaries, who was the angel that John saw, Rev. xviii. 1, 2, —And after these things I saw another angel come down from heaven, having great power, and the earth was lighted with his power. And he cryed mightily with a strong voice, saying, Babylon the great is fallen is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. This was the voice of the power of Christ, in the understanding of man. See Ezek. xliii. 2. Rev. xi. 19. Dan. xii. 4. 1 Kings xviii. 39.

Thus by the light, power, and spirit of the gospel, was life and immortality brought to light. This was the stone cut out without hands, which smote the image upon his feet, that *were* of iron and clay, and broke them to pieces; Dan. ii. 34. Zech. ii. 6, 7. I conclude by this image, we are to understand all the false principles that unbelievers have imbibed and do practise, which they call religion, as self-righteousness, as their own works, and their zealous and fervent engagedness, in their religious services, &c. whereby walking in their own council and craftiness, they have made themselves idol Gods, which they worship, and also all their system of national laws, and political government, as has been mentioned before in many particulars, in the travel of mystical and politic Babylon. Now as Babylon which is the evil devices in the heart of man, and their wicked practise; see Jer. xviii. 11, 12, 18, —This was great Babylon, that came in remembrance before God, to give unto her the

the cup of the wine of the fierceness of his wrath. Thus with violence shall that great city Babylon, (unbelief and enmity) be cast down, and shall be found no more at all; and no crafts-man of whatsoever craft he be shall be found any more in thee. And there came a great voice out of the temple of heaven from the throne, saying, it is done; see Rev. xvi. 17, 19. Rev. xviii. 21, 22, part of each verse. Thus I think it is manifested by the resurrection of the glorious conqueror, the captain of our salvation; that he did fulfill the promise that the seed of the woman should bruise the serpent's head, which was given to the first generation, and had fulfilled all that the prophets said concerning him, and that had finished transgression and made an end of sins, and did make reconciliation for iniquity, and did bring in an everlasting righteousness, now was the vision and the prophecy sealed up, and the most holy anointed, and did arise out of the grave, and as one of the many that slept in the dust of the earth, and as the first born of many brethren, they being with him and in him. So he for them and with them, did awake and come forth to the resurrection of life, who said I am the resurrection and the life, who only had done good unto the resurrection of life; that as you may find in the first chapter of Colossians, That in all things he might have the pre-eminence.

Now as the king of kings and Lord of Lords has destroyed all his enemies as unbelief and the enmity of the carnal mind, &c. that did appear in the place of judgment, and so was said to come forth, having done evil unto the resurrection of damnation, shame and everlasting contempt, for the wrath of God is revealed from heaven against all unrighteousness and ungodliness of men, and the man saved, that did before the light of Christ shined into their hearts, hold the truth in unrighteousness; but believing the truth are now made free by Christ, from sin and death, and now appears to them to be true, what John saw, Rev. xxi. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away and there was no more sea. This is the new heaven and new earth prophesied of in

Isa. lxxv. 17,—Behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind; see Isa. xliii. 18.

I take the new heaven and new earth to be the body and spirit of Jesus Christ, his perfect body in which he suffered, and was made a sacrifice for sin; his spirit the Godhead, as power, wisdom, love, and eternal holiness, &c. this house cannot be shaken nor pass away, for it is an house not made with hands eternal in the heavens, which was manifested by the resurrection of Jesus our Saviour. By this manifestation of our Lord, we may clearly understand the difference between the first house or temple that had a worldly sanctuary, signifying holiness a place of refuge for offenders, the altar and all the sacrifices were of earth, and the priests were imperfect, sinful man, which went into the first tabernacle accomplishing the service of the Lord, but into the second went the high priest alone, as in Heb. ix. before cited. So that all the rituals and services was but a figure, for the time then present, &c. to which orders the people gave constant attention, with zeal and much dependance, for the expiation, satisfying, and making amend for their offences, in that dark and cloudy day, under the dispensation of Moses' law, which were shadows of good things to come, 'till the time of reformation, which shadows and covenant of works was a bondage, or a yoke which neither our father's nor we are able to bear; Acts xv. 10. Gal. iv. 26,—But Jerusalem which is the mother of us all, as in Heb. xii. 22,—But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; and in 23 and 24 verses,—Thus to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Here I consider we may easily see the difference between the former and the latter house, or heaven, as represented

ed by the scriptures of truth, both in constitution and duration ; also, the character of the inhabitants of each house or heaven.

Again ; The position and possession, as the actual enjoyment that each of these inhabitants now have in this life, emanated to them from the foundation on which the minds of each party is built. To these particulars I have no need to enlarge, having said so much of the same kind already ; Therefore as the first heaven was only figurative, & being constituted earthy, (pointed to Christ the new heaven, and the new earth) whole duration was periodical and did pass away, as John said. The character of the inhabitants of this house, was the children of the bond woman, and was born after the flesh, for this Ager is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children ; this you may read at large in the ivth chap. of Galatians.

So I find the character of the children of the bond woman, to be mankind in a natural state, walking in unbelief under the power of the covenant of works, the ministration of which law is death to the unbeliever, because of weakness ; therefore what emanates to them from this position, for their possession was thunderings from Mount Sinai, who thereby are in bondage, under the elements of this world through fear of death, all the days of their life time, to which they are subject, while they live in unbelief. Thus the sinners in Zion are afraid, fearfulness hath surpris'd the hypocrite, the hope of the hypocrite perisheth, and the joys of the wicked are but for a moment. So all pertaining to the covenant of works, signifying the bond woman and her son, was cast out, which cannot inherit the kingdom of heaven, and was abolished by the resurrection of Christ, by which assurance is given to all men.

Now on the other hand the difference appears plain, in every particular above mentioned, for the constitution of the new heaven and its duration is eternal, that cannot be shaken, but remains. This heaven is God's throne forever, and the habitation of the just ; the character

after of the inhabitants of the new heavens and new earth, are redeemed of the lamb, who have washed their robes and made them white in the blood of the lamb, who were chosen of God in Christ Jesus before the world began; so was of the free woman by promise, which promise is, because I live you shall live also, therefore the emanations of God to them in this life is joys unspeakable and full of glory; this life in God is their eternal inheritance. To this John gave witness, Rev. *xxi.* 2,—And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Thus when the first heaven and the first earth were passed away, and there was no more sea (of affliction), which was elementary, things made; Gen. *i.* 31: as they were made by Christ and for Christ; And God saw every thing that he had made, and behold *it was* very good; for out of the mouth of the most high proceedeth not evil and good; so all things were at Christ's disposal, that altho' they were at this time innocent, and in this state was not willing to be subject to vanity or bondage, yet Christ, who had a right so to do, did make them subject to vanity on his own account, and did subject them in hope, that by his name alone they might be saved from this bondage and death, and raised to life eternal in him who is God's anointed, who hath done all things well.—This I believe Paul had reference to, Rom. *viii.* 20.

Thus I say it appears to me, that God did appoint, and make, and order all things for his own glory, and is clearly manifested by the first appearing of our blessed redeemer, in the end of the Mosaic world, who did suffer and do all the father required of him to do, that his bride might be fully cleared and discharged from condemnation, death and hell, that through death he might destroy him that had the power of death, that is the devil, &c. and thus delivered his bride from the fear of bondage and death. So the enemy's place was found no more in heaven, that is Christ's righteous soul and body, to crucify him again for the old serpent the devil, and

and all his angels was as lightning cast out into the earth, and as I believe, reckoned to be the deceitful lusts of the flesh, called the old man that was crucified with Christ; so having died once he dieth no more, but taking his life again, and unto them that look for him shall he appear the second time, without sin unto salvation.

I take this to be the last dispensation, as Jesus told his disciples, John xiv. 3,—If I go and prepare a place for you, I will come again and receive you unto myself, that where I am *there* ye may be also; this is my last and second appearing visibly on earth, having made an end of sins, I come the second time without sin unto salvation, and ye shall be unto me a kingdom of priests, an holy nation. Exod. xix. 6,—And ye shall reign on the earth. Now them that looked for him was his bride, the holy city, the new Jerusalem, these are come to Mount Zion, the city of the living God, the heavenly Jerusalem, which is free, the mother of us all. Here is no shadows, no rituals, here is the enjoying God in the spirit, in the substance, in the light, life and power; these are gathered to the general assembly and church of the first born, which are written in heaven, who really enjoy Jesus and reign with him on the earth, who is the mediator of the new covenant, who did propitiate for the sins of the whole world. These Christ presented to himself without blemish; see Ephe. v. 25, 26, 27.—Thus the church came down from God out of heaven, with the robe of Christ's righteousness, compared to fine linen clean and white, which is the righteousness of the saints, in this garment they were adorned, and did stand completely justified before God, in divine union with God, being saved and chosen of God in Christ Jesus before the world began, which is their eternal right of inheritance, and now manifested to them by the resurrection of Christ, the witness and assurance of this inheritance they receive by the faith of Jesus, who gave gifts unto men, &c. that God might dwell amongst them; so the king's daughter is all glorious within; then he said, verse 3,—And I heard a great voice out of heaven, saying,

ing, behold the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.

Here was God's covenant faithfulness, manifested to his church and people, which was made known to Moses, when he was about to deliver his church out of Egypt, and slay his enemies; Exod. *iv.* 22, 23.—Say unto Pharaoh saith the Lord, *Israel is my son even my first born.* Let my son go, that he may serve me. See Gen. *xxxii.* 28. Heb. *xii.* 13; here is the type and antitype.

I believe this to be the glorious time of Zion, coming out the wilderness, leaning upon her beloved, as God said I will call you by my name, for ye are mine. This is the day prophesied of in 2 Sam. *xxiii.* where in David as a type of Christ, did by destroying the Philistines, point to Christ the captain of our salvation, who overcome the world, sin and death, verse 4; who was as the light of the morning, when the sun riseth, a morning without a cloud, &c. John *i.* 9,—That was the true light, which lighteth every man that cometh into the world. 2 Pet. *i.* 19,—We have also a more sure word of prophecy, a light that shineth in a dark place, &c. verse 5,—Although my house *be* not so with God; I take this to be the earthy house, first heavens and tabernacle. 2 Sam. *vii.* 18. Psa. *viii.* 3. Then he saith, yet he hath made with me an everlasting covenant, ordered in all things and sure, for *this is* all my salvation, and all my desire, although he make it not to grow, that is Christ the new heaven, not yet come in the flesh, according to the order of the covenant.

But *the son* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands, these sons of Belial is the natural man, that will not have Christ to reign over them because they hated him, these wicked was to be burnt with fire in the same place,—ver. 6, 7. Ver. 10,—And the Lord wrought a great victory that day, and the people returned after him only to spoil, that is to enjoy the purchased blessings that Christ purchased with his own most precious blood,
thus

thus we see that all the holy prophets did foretell the churches freedom from bondage, under which they were kept by the rituals and shadows of Moses' law, and the elements of this world, until the time of this reformation, the great and glorious Jubilee; this is the day the Lord hath made, in it the saints rejoice and are glad, the light thereof is as the light of seven days in one. Isaiah spake of this day, Isa. xxxiii. 20, 21,—Look upon Zion the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, and a tabernacle *that* shall not be taken down, nor one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord *will be* unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby. See Psa. xlvii. 1. Psa. xlviii. Matt. xvi. 18. John xvii. 12. Psa. xlv. Rev. xxi. 1. before mentioned.

I perceive that by Christ's making a visible show of the resurrection of his body that they had crucified and slain, and also the vail of the temple being rent in twain from the top to the bottom, and the earth did quake and the rocks rent; and the graves were opened and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many, as before mentioned, was the fulfilling what Isaiah mentions, Isa. xxvi. 19,—Thy dead men shall live *together with* my dead body, shall they arise, awake and sing, ye that dwell in the dust, for thy dew *is as* the dew of herbs and the earth shall cast out the dead. These texts with Ezek. xxxvii. 11. 14. Dan. xii. Rev. xi. 11. I think clearly shows that as Christ did destroy death and hell, and did openly triumph over all the powers of darkness; that his churches, his bride, the general assembly, the church of Christ, the first born, did arise and stand upon their feet in him and with him, as the witnesses, at that time by the spirit of God; so that the enemies, the Centurion, and they that were with him watching Jesus, saw the earth quake, and those things that were done they feared greatly, saying,
Truly

Truly this was the son of God. Therefore it is my opinion, that this is the last and general resurrection; also, the last and general judgment, for the determining and settling all affairs in God's kingdom and family forever, that the holy scriptures gives any account of. I do not remember but one time that God appointed for a day of judgment, and that Paul mentions in Acts xvii. it being a day he appointed to judge the world in righteousness, by that man Jesus, whom he ordained, whereof he hath given assurance to all men, in that he raised him from the dead, who did come once in the end of the world, to put away sin by the sacrifice of himself; for the father judgeth no man, but hath committed all judgment unto the son, whose judgment was true and righteous, for he was a burning and a shining light; shall not the judge of all the earth do right. So that by his judgment the adversaries of the Lord shall be broken to pieces, out of heaven shall he thunder upon them, the Lord shall judge the ends of the earth, and he shall give strength unto his king, and exact the horn of his anointed. See 1 Sam. ii. 10. Psa. ii. 2, 9. Matt. xxviii. 18.

Thus I find the Prophets and Apostles agree, that Christ's coming into this world, and by his suffering, dieing, and rising from the dead, did complete the last resurrection and the last judgment, which was manifested as an undeniable truth, that through death he destroyed him that had the power of death, that is the devil, or as the Apostle speaking without a metaphor, calls sin, For by one man sin entered into the world, (mark,) and death by sin, and so *in like manner* death passed upon all men, for that all have sinned.

I think that by the word Devil, we are to understand, all unrighteousness, that is, sin. So it was sin that was that him, that had the power of death, that Christ destroyed or abolished, by which means all men on whom death passed, because they all had sinned, were set free from sin and death. Isa xlii. 21,—The Lord is well pleased for his righteousness sake, he will magnify the law and make *it* honorable. See Isa. lxii. 4. Isa. xliii. 4.

So

So the law being fulfilled could not bring a condemning accusation, against any one of the all men that had sinned, on whom death had passed, because that Jesus did appear at this appointed time, and did according to the scripture abolish death, the last enemy, and took away its sting. So sin is dead, and did for them bring life and immortality to light through the gospel, which Paul calls a mystery which hath been hid from ages, and from generations, but now is made manifest to his saints. See Col. i. 26, 27, 28. Matt. xiii. 11. Rom. xvi. 25. Acts xxvi. 22. 23.

Although this mystery was kept in secret, under the shadows and carnal ordinances by the dispensation of Moses' law, since the world began ;—but now is made manifest in Christ, by the commandment of the everlasting God to all nations, by the gospel dispensation, in which every man is presented perfect in Jesus Christ our righteousness.

So it appears to me, that according to truth, that this is the last resurrection, for Christ said, I am the resurrection and the life ; so except he dieth again he cannot be said to rise to life again, but inasmuch as he did by this resurrection, power and wisdom, fully and eternally finish all the father gave him to do on earth visibly, having seen the travel of his soul and was satisfied, and having taught his disciples how to conduct, and how and what to preach, and teach to the world of mankind, even all nations in his name, promising them his spiritual presents to the end of the world, then did the blessed conqueror in triumphs ascend and received up into glory, saying, Here am I and the children without blemish, which thou father hast given me. Now the church shall see him no more, with natural eyes, but he hath promised to send the holy ghost, that shall guide into all truth and open to them the scripture, and teach them things to come.

This spirit of God was the comforter that cometh from the father and the son : it is by the spirit the saints know God. So by the spirit of truth, John saith, 1 Joh. iv. Hereby know we that we dwell in him, and he in

us, because he hath given us of his spirit. In the beginning of this chapter he says, Beloved, believe not every spirit, but try the spirits, whether they be of God, and giveth this reason, because many false prophets are gone out into the world, every spirit that confesseth that Jesus Christ is come, in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is the spirit of anti-Christ, whereof you have heard that it should come, and even now already is it in the world.

Then the Apostle goes on to show the difference between the spirit of truth and the spirit of error, both in this chapter and through this whole epistle; it seems to be the great and hearty desire of this beloved disciple, that his brethren should walk in the truth and enjoy God in this New Jerusalem state, in the perfectest manner possible; therefore he recommends to them the grace of love that is God's essence, verse 16 & says,—And we have known and believed the love God hath to us, God is love, and he that dwelleth in love, dwelleth in God, and God in him. Verse 17,—Herein is our love made perfect that we may have boldness in the day of judgment, because as he is, so are we in this world. Verse 18,—There is no fear in love, but perfect love casteth out fear: because fear hath torment: he that feareth is not made perfect in love. See 1 John ii. 6. 2 Pet. i. 4. Song ii. 16. 2 Tim. i. 7. Phil. ii. 12.

By these texts of scripture above read and cited, I think clearly shows the vital union and oneness, yea may I not say and likeness also, that there is with Christ and his bride which union never was, nor never can be broken. So it is the same now as it was before the world began; although they by unbelief and wicked works, did loose their righteous character, and the present enjoyments of their heavenly inheritance; yet as this heavenly inheritance was insured to these heirs of God and glory, as an absolute, good, indefeasible estate, in fee simple and that forever. So they could not finally be deprived thereof, by all the powers of darkness and wickedness; for the certainty of their being brought back from captivity,

tivity, to enjoy their own land again, was disposed in the hands of an absolute and faithful mediator, as has been before mentioned.

Here appears the new heaven and the new earth, wherein dwells righteousness, without a type or a carnal ordinance: these worship God, in spirit and truth, here in this life, in the fellowship of the spirit; these follow the lamb wheresoever he goeth: these are they that believe in Christ as the scripture hath said, and by him are justified from all things from which they could not be justified by the law of Moses, as Paul observes in his travel, Gal. ii. 19, 20,—For I through the law am dead to the law, that I might live unto God. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh; I live by the faith of the son of God, who loved me, and gave himself for me; See Rom. viii. 3. 1 Cor. vii. 10. Rom. vi. 6. Ephe. iii. 17.

Thus Paul being crucified with Christ, he was freed from the law of sin and death; for God sending his own son in the likeness of sinful flesh, and for sin condemned sin in the flesh; see 1 Pet. ii. 24. So Christ bearing our sins in his own body, we are dead to sin, that we might live unto righteousness. This is the life Paul spake of saying but Christ liveth in me; so the life he lived in the flesh, was by the faith of Christ, or by Christ's faith; in the 1 Epistle of John iii. 7,—Little children let no man deceive you, (in this matter of living unto God, in this life without sinning, which you may do, appears evident,) as he that doth righteousness is righteous, even as he is righteous, for he that is born of God cannot sin; verse 9; because he is born of God, but these have no confidence in the flesh, but walk in the newness of the spirit, not in the oldness of the letter.

Thus John saw the Holy City, New Jerusalem, coming (with Christ's righteous garment on) as a bride adorned (by God,) prepared for her husband; and as she came from God out of Heaven, a voice came out of the throne, saying, praise our God, all ye his servants, and ye

ye that fear him both small and great. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. There are many particular observations to be considered concerning Christ and his church, contained in Rev. xix, and xxi; which I shall omit for want of time. In Pet. xix. 1, 2, the Lords name is glorified by the people in heaven, for true and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand; and the redeemed said Alleluia, and her smoke rose up for ever and ever.

Thus our Lord appear faithful and true, and in righteousness he doth judge and make war, and gained the victory for his bride, by his rising from the dead, and his bride with him.

Therefore I believe that John had reference to the appointed time when Jesus arose from the dead, as before said, when he said, I saw a new heaven and a new earth, for the old is passed away, &c. This was the time when glorious things was spoken of the city of God, for the king had come to Zion having salvation; this was the time Isaiah prophesied of, Isa li. and lii. which you may read for satisfaction; and then gives this as an absolute foundation of their hope, that cannot fail; see Isa. liv. 5,—For thy maker is thine husband, (the Lord of host is his name;) and thy redeemer the holy one of Israel, the God of the whole earth shall he be called. See Hosea ii. 19. Dan. ii. 44. Obadiah verse 21. These sayings of the prophets, signifies the same that Christ mentions by way of parables, Matt. xxii. at the beginning. Matt. xxv. 10. Luke xiv. 16 to the 25. 2 Cor. xi. 2. Ephe. v. 32.

I understand that our saviour had a special reference by these parables, to the glorious day of the resurrection, as in Isa. xi. 11,—And it shall come to pass in that day, *that* the Lord shall set his hand again the second time, to recover the remnant of his people, &c. See Jer. xvi. 14, 15. All which fully proves that Christ came to seek that which was lost, and did arise from the dead

to reveal himself to his ancient bride, that he was married to before the world began, and bring his covenant people Israel into their promised rest, that he had promised their fathers, by abolishing the rituals of the first covenant that was faulty, and manifest life and immortality in and by himself through the gospel, without a ceremony or carnal ordinance, or worldly sanctuary, and thereby did cause the old heaven and the old earth to pass away, &c. and did bring in the gospel dispensation, which was good tidings of great joy, which shall be to all people; this was the gospel feast, the sound whereof is gone through all Christ's dominion; this sound of good news was heard and received by a heathen nation; Isa. lxxv. 1, — I am sought of *them that* asked not for me, I am found of *them* that sought me not: I said, behold me, behold me, unto a nation that was not called by my name. Here the prophet declares the universal love of God to all nations, which was mentioned in Joel iii. 12, before cited; Thus let the heathen be awakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about. These heathen by character was God's enemies, who had not the benefit of Moses' law, they had no regard to God's precepts, which God promised to give to his son; Psa. ii. 6, 7, 8, — Who he set king on his holy hill of Zion, saying, thou art my son, this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. These are called Gentiles that sought not God, and was not called by his name, yet being included in the covenant of his peace, ordered in all things and sure.

So according to God's decree was this day awakened, and did come up to the valley of Decision, to be judged, pardoned and justified. See Isa. lx. 3, — And ye Gentiles shall come to thy light, and kings to the brightness of thy rising. See Mal. i. 11. Isa. lxii. 2. Isa. xlii. 6. Isa. xlix. 6. Jer. xxi. 19.

Thus by the rising of the king of glory, and coming to Zion, to set the prisoners free, the Gentiles saw the light of the gospel, according to Christ's parables above cited.

cited. The kingdom of heaven is like unto a certain king which made a marriage for his son.

This was the gospel dispensation that the Jews rejected, making many excuses, some one way and some another, & they would not come. The first servants the king sent I take to be the prophets, sent to Israel; see *1 Chron. xxxvi. 15, 16. Zech. i. 4.* And he sent forth other servants, saying, all things are ready come to the marriage, but they made light of it and went their way, &c. And the remnant took his servants and treated them spitefully and slew them. These servants I take to be John and them in his dispensation; *Matthew iii. 1. Acts iv. 17.* But when the king heard *thereof*, he was wroth, and sent forth his armies and destroyed those murderers, and burnt their city. These murderers was the wicked rulers, that dwelt in Jerusalem, that caused God's people to err; these are the enemies mentioned in *Luke xix. 27, 43, 44. Luke xvi. 23. Luke xiii. 14, 24.* These were they whose minds are governed by unbelief and enmity; I believe the destruction threatened against the Jews, was the destroying the temple, the first heaven and their false way of worship, that would not admit of Christ's spiritual reign: that there should not be left one stone upon another, that shall not be thrown down; *Matt. xxiv. 2.* So these being first bidden were not worthy. *John i. 11.* He came unto his own and his own received him not; *Rom. ix. 5. Luke xix. 14.* Then the servants went out into the high ways, and gathered together all as many as they found, both bad and good, and the wedding was furnished with guests. For as the Jews to whom the word of God was first spoken, rejected it, and thereby judged themselves unworthy of everlasting life. Lo saith the Apostle, we turn to the Gentiles,—*Acts xiii. 26.*

For the sound of this gospel had gone out even to the ends of the earth, and gathered the universe of mankind to hear the sound thereof; but Israel that sought righteousness by the law, obtained not, but the elect obtained, and the rest were blinded,—*Rom. xi. 7, 8.* And when the king came to see the guests, he saw there a man which

which had not on the wedding garment ; Jam. xvi. 7. These are naked without Christ's righteousness, and have not put on the new man, which is renewed in knowledge, after the image of him that created him ; 2 Cor. v. 3. Ephe. iv. 24. Colossi. iii. 10. And he said unto him friend, how camest thou in hither not having a wedding garment, and he was speechless ; for by the deed of the law, no flesh living can be justified in the sight of God, for by the law is the knowledge of sin. Then said the king to the servants, bind him hand and foot, and take him away, and cast *him* into outer darkness : there shall be weeping and gnashing of teeth ; see Matt. xiii. 41, 42.

Thus when king Jesus by his spirit and word shines into the understanding, it puts the old man, or natural sinful man, into distress and anguish, for whatsoever truth binds on earth is bound in heaven, and whatsoever it looseth on earth shall be loosed in heaven,—Matthew xviii. 18.

Now although this parable, as well as all Christ's sayings, concerned all the generations of God's people from the beginning of the world, yet I believe it had a more particular reference to this day and age of the world, when Christ should come, and manifest the gospel dispensation, as has been before mentioned, and that blindness in part happened to Israel, as Jesus said when the Centurion believed ; Matt. viii. 11, 12,—And I say unto you, that many shall come from the East and from the West, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth.

Here Christ spake of the gospel day, that should shine through the whole world, as prophesied of in Mal. i. 11,—For from the rising of the sun even unto the going down of the same, my name *shall be* great among the gentiles, and in every place incense *shall be* offered in my name, and a pure offering for my name *shall be* great among the heathen, saith the Lord of hosts. See Isa. lx. 5. Isa. xxv. 6. 7. In this day of the gospel

pel feast, the Lord will destroy in this mountain, the face of the covering cast over all people, and the vail that is spread over all nations. This is the kingdom of heaven, the name of the Lord into which the righteous flee and are saved; these come to the marriage, but the children of the kingdom shall be cast out, meaning Jews under the law dispensation; see Rom. ix. 4. That appears plain in Matt. xxv. 1 to the 13. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom; five of them were wise and five were foolish; they that were foolish, took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps.

Note, The kingdom of heaven was likened to the five foolish, as really as to the wise, which signifies both Jews and Gentiles, are equally in God's sight included under sin, and so likewise are equally in eternal union with him in the covenant of his peace, unconditional to both. Therefore the whole race of mankind in this character are called virgins, as in Psa. xlv. 13, 14,—The king's daughter is all glorious within, her clothing is of wrought gold. She shall be brought unto the king in raiment of needle work: the virgins her companions that follow her, shall be brought unto thee.

Now then the difference was in their travel in this life, the Jews God's professed people, who as a nation at this time had revolted from God, and did slumber and sleep in their own righteousness, in their own sealed house, being ignorant of the righteousness of God, so slept with the Gentiles 'till the midnight cry, Behold the bridegroom cometh, go ye forth to meet him. See Mark xiii. 35. Rom. xiii. 11. James iii. 2. Matt. xxiv. 31. Luke xii. 35 to the 49. Songs iii. 11. Rev. xx. 12.

The Jews I take to be the foolish virgins, that God once did cause their lamps to burn according to his purpose, that was for the time then present; but now in the end of the law dispensation, and Christ's coming in the power and spirit of the gospel dispensation, which is to continue to the end of the world. This dim shadowy light

light did go out, this caused them to ask oil of the wise, but they were denied, because they asked amiss, for they asked it of man and not of God. But the Gentiles hearing by the power of the spirit of God, received the grace of God in their hearts and were glad, and glorified the word of the Lord, and these had oil in their lamps, and while the foolish went to buy the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut; afterwards came also the other virgins, saying, Lord Lord open to us, but he answered and said, verily I say unto you, I know you not.

I understand, them that were ready and went with the bridegroom to the marriage, was those mentioned in Acts *xiii.* 47, 48, last part,—And as many as were ordained to eternal life believed. These having obtained, shall have more abundance; John *i.* 16. But the Jews or whosoever hath not the true gospel faith, and believe in Christ, from them shall *be* taken away even that he hath, that they shall have no more benefit by the ceremonial law, that pointed to Christ, which law they abused, and now is taken from them and is abolished; see Matt. *xiii.* 12.

These are they that come seeking life by their own works, but the door is shut, for the vision and the prophecy is sealed, and the most holy is anointed King of Kings; therefore he said unto them I know you not; see Psa. *xv.* 11,—Unto whom I swear in my wrath, that they should not enter into my rest. To the same purpose we have, Luke *xvi.* beginning at the 19 verse, to the end of the chapter, concerning the certain rich man, who was clothed in purple and fine linen, and far-d sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores. The rich man I take to be the Jews, and Lazarus the Gentiles, that the self righteous Jews despised; but now in the day of Christ's appearing to comfort Zion, the poor beggar died with Christ and also rose with him in his resurrection, and was carried in his mind by the spirit of God to enjoy that eternal salvation in Christ, that Abraham enjoyed, leaning on Jesus' bosom,—John *xiii.* 23.

And was with Christ in the bosom of the father,—John i. 18. This is the effects of being dead with Christ, that we might live with him in this life,—Rom. v. 8.

Thus the spirit of the gospel of Christ is sent forth to minister for them who shall be heirs of salvation; Heb. i. 14; both Jews and Gentiles, for whom he did fore-know, he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren; Rom. viii. 29, 30. Mark; these he called, justified, and glorified; these being in the new Jerusalem state Paul gives them this advice, Rom. xii. 16,—Be of the same mind one towards another, mind not high things, but condescend to men of low estate, be not wise in your own conceits, &c. The rich man also died and was buried, and in hell he lifted up his eyes being in torment, and seeth Abraham afar off and Lazarus in his bosom.

I take the rich man to mean not the Jews only, but all mankind, that has died to every thing that is good, and so is dead in trespasses and sin, buried in unbelief and darkness, that when the law thunders from Mount Sinai, they tremble and quake being condemned for their evil deeds, and seeing no remedy they lift up their eyes in hell being in torment. So I believe that neither the beggar nor the rich man's dying as above said, means a temporal or natural death of the body: the preacher saith Ecclesi. ii. 16,—For *there is* no remembrance of the wise more than of the fool forever; seeing that which now is in the days to come shall all be forgotten, & how dieth the wise man as the fool. Ecc. ix. 6,—Alto, their love, their hatred, & their envy *is* now perished.

Therefore I think it must be understood the travel of the minds of the children of men in this life; for God hath divided the whole race of mankind thus, by believers and unbelievers, and has given to us their different characters, and the effects of their different travel, the believer lives in peace and love therefore is freed from torment, by believing the record God has given of his son, whose rejoicing is in God alone, who has given to them eternal life in his son; Isa. lii. 7;
this

this is their character while they live by faith, &c. On the other hand, the unbelievers, haters of peace, and enemies to God by wicked works in their minds, and disbelieving the record God has given of his son, and are condemned already, having torment, therefore God rejects them in that character and practise, which was the condition of the rich man in this life. See Psa. cxix. 150. Jam. ii. 13. Psa. xxxiv. 16. Psa. l. 22. John v. 38. But as I have often repeated these things because I conclude they are of great importance, and concerns all mankind rightly to understand them, wherein they may receive the greatest comfort possible in this life.

As this is the last dispensation given to the children of men, to walk in to the end of time, which was promised to the first generation in kind, prophesied by the prophets, and now is completed by king Jesus the captain of our salvation, which is the path of the just, from the first age of the world, as the shining light, that shineth more and more, (and I believe will do,) unto the perfect day; Prov. iv. 18; This is Christ, who is the way, the truth and the life, that did shine from the creation of the world, more and more from age to age, to the perfect day of the resurrection, when Christ did appear the second time to his disciples, in the beginning of the latter day of glory, and will shine more and more, 'till the day of the restitution of all things; See 1 Theff. iv. 16.

Thus the new heaven and the new earth is Zion, where the Lord dwelleth with his church on earth; Rev. xxi. 3,—And I heard a great voice out of heaven, saying, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, &c. Ezek. xxxvii. 26, 27, 28,—And I will set my sanctuary in the midst of them for ever more. Verse 27,—My tabernacle also shall be with them, &c. first part. Verse 28,—And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forever more.

This was the time spoken of in Hosea, i. 11,—Then shall the children of Judah, and the children of Israel be gathered together and appoint themselves one head, and they

they shall come up out of the land, for great shall be the day of Jezreel, (or Jesus). See Jer. *iii.* 12 to the 20. I conclude this was a gathering of the Jews and Gentiles together in the faith of the gospel of Christ. See Rom. *xi.* 12, 15. Hosea *iii.* 5,—In the latter day.

Thus I consider that Christ hath fulfilled his father's will, and finished his work, and has revealed it to his church by his spirit, saying, my peace I give unto you, my peace I leave with you, promising them his presents to the end of the world. Thus the typical sabbath under the law, was made for man, and not man for the sabbath. Therefore the son of man is Lord also of the sabbath day, Mark *ii.* 27, 28; as the Apostle saith, 1 Cor. *iii.* 20, 21, 22, 23; the 22, 23 verses, whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's and Christ is God's; 1 Cor. *vi.* 19. Now as all things are ours in Christ, herein we are Christ's, and Christ being God's, he said all things are delivered unto me of my father, &c.—See Matt. *xi.* 27. So as Christ the antitype of that typical sabbath, having power to, and did fulfil Moses' law, that this sabbath with all the shadows did pass away for ever, and by his resurrection power and virtue, did manifest the sabbath of rest, that never shall have an end forever.

So it is my opinion, that what is said in the before cited text, Gen. *iii.* 15, contains the sum of what I have said, in the above discourse, though spoken typically, which appears by the travel of Adam and Eve, and Cain and Abel, &c. but was more clearly manifested to the prophets, from age to age, 'till Christ come to complete the reformation, by his restoring that he took not away, in fulfilling the law, and satisfying justice for us, by suffering a sea of afflictions for us. Isa. *lxiii.* 9. In all their afflictions he was afflicted, and the angel of his presence saved them, in his love and pity he redeemed them; and he bare them, and carried them all the days of old; Zech. *ii.* 8. Acts *ix.* 4. So the sea of affliction was obliged to give up the dead that were in it, and as Christ by the grace of God tasted death for every man, who
gave

gave himself a ransom for all, to be testified in due time, that through death he might destroy him that had the power of death, that is the devil, or sinful lusts, and destroyed death, the last enemy, by taking away the sting of death which is sin, so death hath no more dominion over him nor his bride; and as he for us was cast into the lowest pit or hell, confined in the grave, yet by his resurrection power and righteousness, arose therefrom, being loosed from the pains of death, for he could not be holden of it, and his bride arose with him; so that death and hell being conquered, was obliged to deliver up the dead which were in them, that it might be fulfilled which was promised in Hosea xiii. 14,—I will ransom them from the power of the grave, I will redeem them from death; O death I will be thy plagues, O grave I will be thy destruction; repentance shall be hid from mine eyes.

Therefore death and hell were cast into the lake of fire, this is the second death; and whosoever was not found written in the book of life, was cast in the lake of fire;—This second death I take to be the death of deaths, as the final dissolving every thing that offends, and them that do iniquity, that was gathered out of Christ's kingdom, which pertains to mystical and politic Babylon, being judged and condemned according to their works, as before mentioned.

I think this is clearly proved Mal. iv. 1,—For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch; Isa. ii. 17, 18; And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day, and the idols he shall utterly abolish.

Thus we learn that Christ did finish transgression, and made an end of sins, and did thoroughly purge his people from all their wickedness, and presented them to himself without blemish, in his own righteousness, that they might worship and glorify him in spirit and truth, in this
new

new Jerusalem state, the new heaven and new earth, wherein dwelleth righteousness, which I conclude is Christ's spiritual reign with his church on earth. See Rev. v. 9, 10,—And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests, and we shall reign on the earth. See Exod. xix. 6. 1 Pet. ii. 5, 9; To whom it is said, ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Verse 9,—But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; thus standing by faith in the love of the truth, as good soldiers, having as the Apostle saith, Ephe. vi. 11 to the 19. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil, &c. for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Thus the church of Christ, in the name of Jesus, having their loins girt about with truth, and having on the breast plate of righteousness, and their feet shod with the preparation of the gospel of peace; above all taking the shield of faith, &c. with the helmet of salvation, & the sword of the spirit, which is the word of God, praying always with all prayer, & supplication in the spirit, & watching thereunto with all perseverance, & supplication for all saints. Thus Christ furnisheth his soldiers with his own spiritual weapons, not one of them carnal, for though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; 2 Cor. x. 3, 4.

g, 6. I observe, although Christ our king and saviour, did go through this war, and did finish the war, by his power and wisdom, and went into the lowest pit of darkness, where his bride was confined in Babylon, as in Micah *iv. 10*, last part,—And thou shalt go even to Babylon, there shalt thou be delivered, there the Lord shall redeem thee from the hand of thine enemies; see Rev. *xviii. 7* —This did Christ alone, and no man with him.

So we find that he warred not against flesh and blood, but against those enemies above mentioned; for he came not to destroy men's lives but to save them, but tho his brethren left him in his suffering, yet he doth not leave them when they suffer for his sake, because unto them it is given to know the mysteries of the kingdom of heaven; See Matt. *xiii. 11*; being the same mystery Paul mentions in Rom. *xvi. 25, 26*.—The revelation of the mystery, which was kept secret since the world began; but now is made manifest by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations, for the obedience of faith.

Therefore as what God spake in times past, unto the fathers by the prophets, did prove true, by Christ's appearing in the flesh, and fulfilling all that they said concerning him, and as God hath in these last days spoken unto us by his son, &c. who said this is my beloved son hear him, for in him my soul delighteth. Therefore it is of necessity that his sayings are believed and practised by his church, in the new Jerusalem state, that they appear in him to be holy as he is holy, that by his spirit, they may rejoice in suffering as Paul did, Colo. *i. 24*, —Who now rejoice in my sufferings for you, and fill up that which is behind, of the affliction of Christ in myself, for his body's sake which is the church esteeming the reproach of Christ, greater riches than the treasures of Egypt.

Thus I have given a few sketches of my faint ideas of the war in heaven, fought by Christ in the days of his flesh, against all the rulers of the darkness of this world, casting out of his kingdom all thieves and robbers that offend,

offend, and them that do iniquity, that were before him, and his abolishing death, and did by his rising from the dead, bring life and immortality to light through the gospel, by which he hath destroyed his enemies and redeemed his people from bondage; this victory was for his bride, and hath sent his spirit to convince his people of sin, righteousness and judgment. By this means the war in heaven was fought in the heart or mind of man, by the spirit and power of Christ, as Peter saith,—But rejoice, in as much as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy,—1 Pet. *iv.* 13; Also Rom. *viii.* 17. 2 Tim. *ii.* 11, 12, and *iv.* 7. Heb. *ii.* 9, 10, 11, 12. 1 Pet. *iii.* 14.

Now as Christ the captain of our salvation being made perfect through sufferings for us, we are made perfect in him, herein Christ and his church are one. To this blessedness both Jews and Gentiles are intitled, for tho' blindness in part has happened to Israel until the fulness of the Gentiles be come in: and so all Israel shall be saved, &c. See Rom. *xi.* 25, 26. Hos. *i.* 11. Jer. *iii.* 12. Joel *iii.* 17. Isa. *lix.* 20. These having one shepherd are gathered into one sheep fold, being joined to the Lord are of one spirit, for the Lord hath fulfilled his promise; see Jer. *iii.* 14,—Turn O backsliding children saith the Lord: for I am married unto you, and I will take you one of a city, and two of a family, and I will bring you to Zion; see also Ezek. *xvi.* 61. Ezek. *xx.* 42. Thus God remembered his people Israel, and did bring them to possess and enjoy the gospel rest that remaineth for the people of God; Heb. *iv.* 9, 10. Rev. *xxi.* 4. This rest is the new heaven and new earth, wherein dwelleth righteousness; thus is manifested what is said in Songs, *viii.* 8,—We have a little sister and she hath no breasts, what shall we do for our sister (Israel) when she shall be spoken for; Eph. *i.* 10. All things gathered in Christ, &c. Acts *xi.* 19, 20, 21, 22, 23.

Here is all nations come to this gospel marriage feast, Rev. *xix.* 7,—Let us be glad and rejoice, and give honor to him, for the marriage of the lamb is come, and his wife

wife hath made herself ready, knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; Rom. vi. 6, 7, &c. So standing fast in the liberty where with Christ hath made us free, and be not entangled again with the yoke of bondage.

Therefore in this gospel day of Christ's spiritual reign with his church on earth, his people are called to arise as in Isa. lx. The beginning arise, shine, for thy light is come and the glory of the Lord is risen upon thee, Zion being thus adorned with the glory of God, was a great wonder that appeared in heaven, a woman clothed with the sun, and the moon under her feet and upon her head a crown of twelve stars, &c.—Rev. xii. 1. Thus Zion being in principles, practise, and character, so greatly changed, being purified and cleansed by the blood of the son of God, that it becomes matter of inquiry. Songs vi. 10,—Who is she that looketh for h as the morning, fair as the moon, clear as the sun, and terrible as an army with banners, (a flag or ensign.) See 2 Pet. i. 19. Psa. cxlix. 6, 7, 8, 9.

Therefore this sanctified family of Jesus, the household of faith. These walk in the love of the truth, being of one mind there is no vain glorying amongst them, but in lowliness of mind, they esteem others better than themselves, (in practise.) So they look not on their own things as single, but every man also on the things of others, that the same mind might appear to be in them, that was in Christ Jesus, who humbled himself to serve his brethren, though he was the king of glory;—they therefore through the spirit do mortify the deeds of the body and live, having the fruits of the spirit, love, peace, joy, long suffering, &c. as in Gal. v. 22, 23, 24,—For they that are Christ's have crucified the flesh with the affections & lust. This is the effects of a gospel faith, in them that believe that their old man is crucified with Christ; they therefore walk not after the flesh but after the spirit. So as strangers and pilgrims they abstain from fleshly lust that war against the soul, (their life here.) This faith is of God and worketh by love,

and purifieth the heart, that as the Apostle saith, 2 Cor. v. 17,—Therefore if any man be in Christ he is a new creature, old things are past away, behold all things are become new.

Thus the church of Christ having been taught the truth as it is in Jesus, have put off concerning the former conversation, the old man which is corrupt according to the deceitful lust, and are renewed in the spirit of their minds, and put on that new man, which after God is created in righteousness and true holiness. This is being born again, born of the grace and spirit of God, and being translated out of the kingdom of darkness, that old things as carnal ordinances, types, and shadows, the worldly sanctuary, which contained the first heaven, are passed away, with all the doctrines, traditions, and commandments of men that perish.

Thus with violence that great city Babylon, with all her religious principles, and all her political government, and her craftsmen, and all her warlike weapons, with which they have slain so many of their brethren, and all that appertain to that cursed viperous brood of the great whore, is thrown down, and shall be found no more at all, nor their place found any more in heaven.

According to the promise of the benevolent parent of the universe to Zion who are in Christ, and are new creatures, old things being passed away, as before mentioned, it is now said, Behold, all things are become new, these have been planted together in the likeness of his death, so shall be also in the likeness of his resurrection, hereby our old man was crucified with him; thus we were baptized into Christ's death, that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life. So all things became new to the believer of whom Jesus saith, John. viii. 36,—If the son therefore shall make you free, ye shall be free indeed.—And as he said verse 32,—And ye shall know the truth, and the truth shall make you free.

Therefore Zion is absolutely freed from sin and death by Christ alone, and by knowing the truth experimentally,

ally, they are freed in their own hearts, and so freed from torment or sorrow. So looking into the perfect law of liberty, and continuing therein, shall be blessed in their deeds; the Lord hath promised to dwell with them and be their God, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away; And he that sat upon the throne said, Behold I make all things new, and he said unto me, write for these words are true and faithful. And he said unto me, it is done, I am Alpha and Omega, the beginning and the end, I will give unto him that is a thirst of the fountain of the waters of life freely. He that overcometh shall inherit all things, and I will be his God and he shall be my son; see Rev. xxi. 3, 4, 5, 6, 7.

I conclude this to be the time Isaiah spake of, Isa. xxv. 6, 7, 8. Isa. ii. 3. Isa. xxxv. 10. Isa. lxi. 1, 2, 3, 4. Isa. lxv. 19. These texts you may read for satisfaction, and as they testify that this is the time that the ransomed of the Lord, shall return and come to Zion with songs, &c. because the time of the reformation was fully come, it being the end of the world, that this reformer came and made full restitution to his father's law for his people, by the sacrifice of himself, and as this was the end of the law dispensation, we find Dan. xii. 7, speaking of this time it was by an oath, when all these things shall be finished.

I believe the same angel in Rev. x. 5, 6; this angel lifted up his hands to heaven, and sware by him that liveth for ever and ever, that time shall be no longer, that is the time of Babylon's cruel reign, the law dispensation, shadows, &c. as mentioned above, shall be no longer, when the righteous are in authority, the people rejoice, but when the wicked beareth rule the people mourn; Prov. xxix. 2. Este. iii. 15. But now the wicked are slain and cast out into the earth; and the king of glory ruleth in heaven and earth, the people rejoice saying in heaven, now is come salvation and strength, and the kingdom of our God, and the power of his Christ,
for

for the accuser of our brethren is cast down, which accuseth them before our God day and night. We see that Daniel and John agree in time and manner, that the accusing law of Moses shall be cast down, as by the angel's swearing by him that lives for ever and ever, that the time of the law dispensation shall be no longer. Thus old things are passed away and all things are become new, a gospel dispensation, life without death, light without darkness, for Christ is the word, which by the gospel is preached unto you, who rules king in this new Jerusalem state, in which all his subjects are at peace, for the kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ, and he shall reign for ever and ever; Rev. xi. 15, last part, we find, at this time the ancient of days came, and judgment was given to the saints of the most high, and the time came that the saints possessed the kingdom; Dan. vii. 22, 27. Matt. xix. 28. 1 Cor. vi. 2, 3. Isa. lxi. 4.

I think it is obvious according to the embassy of the scripture, that the time when the ancient of days came, and judgment was given to the saints, and they possessed the kingdom, was Christ's resurrection power and wisdom, when he sits on the throne of his glory, for now the day of the Lord was near in the valley of decision, when he determined and ended all controversies God had with his people, so that a real reformation took place, and a complete restitution for all offences, and made reconciliation for iniquity, whereby sinners are reconciled to God by the death of his son.

Now when he had destroyed the last enemy death, having put down all rule, and all authority and power, then cometh the end of the old heaven, for he as the father's faithful agent did manifest the new heaven, which is peace, and established the new covenant law, which is love and freedom, when he shall have delivered up the kingdom to God, even the father, and when all things shall be subdued unto him, then shall the son also himself be subject unto him that put all things under him, that God may be all in all.

Thus Paul agrees with Daniel and John, that the
end

end of the world means the end of the law, as has been said before; and the manifesting the kingdom of grace and glory, to his church in this life, and having subdued all things unto him, then shall the son also himself be subject unto him that put all things under him, that God may be all in all. Therefore as the father did give all things into his hand, he said all power is given unto me in heaven and earth, that when he had finished his office of a saviour, as God manifest in the flesh, wherein he appeared a son in affinity with his brethren, he delivered up the kingdom to God, even the father; then shall the son himself become subject to the father in his church, wherein his sonship consisted; therefore Jesus came and spake unto them saying, all power is given unto me in heaven and earth; then lays, go ye and teach all nations, baptizing them in (or into) the name of the father, and of the son, and of the holy ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even to the end of the world, Amen, as if he had said, although I go away out of the sight of your natural eyes, if any man love me he will keep my words, and my father will love him, and we will come unto him, and make our abode with him, and the holy ghost whom the father will send in my name, he will teach you all things, &c. Peace I leave with you, my peace I give unto you, not as the world giveth; let not your heart be troubled, neither let it be afraid, for lo, I am with you always, even to the end of the world, for the kingdom of heaven is within you.

Therefore as this is the last dispensation given to the church of Christ to enjoy in this life, which Daniel calls a kingdom that the God of heaven set up, which shall never be destroyed, it shall stand forever; so it is eternal.

The Lord saith Isa. ii. 26,—I will restore thy judges as at the first, and thy counsellors as at the beginning, afterwards thou shalt be called the city of righteousness, the faithful city. So that when Daniel's prophecy should take place, which was when Christ appeared in his resurrection power, compared as a stone cut out of the mountain

mountain without hands, which did fall upon Babylon, the kingdoms of the darkness of this world, and that it brake in pieces and grind to powder, or dissolve, all their idol Gods and their false worship; then did he by his free gospel power, set up and establish his kingdom of grace and glory, that never shall be destroyed, and it shall stand forever. See Dan. ii. 44, 45. Luke xix. 12. Psa. ii. 9, 10. 1 Cor. xv. 24. Isa. xxviii. 16. Zech. xii. 3. 1 Sam. ii. 1 to the 11.

In this kingdom, the new heaven and new earth, wherein dwells righteousness, hath the Lord restored to his church judges as at the first, and counsellors as at the beginning, as when our first parents lived in innocency. This gospel church is set forth in Isa. lx. in plain and beautiful colours; verse 17 he saith, I will also make thy officers peace, and thy exactors righteousness. This shows the order of Christ's church in this new Jerusalem state, walking in love and truth; 1 Cor. xii. 27, 28; Now ye are the body of Christ, and members in particular; and God hath set some in the church first Apostles, secondarily prophets, thirdly teachers, &c. &c. Rom. x. 15; How shall they preach except they be sent? as it is written; how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.

That this glad tidings of good things were revealed to the first generation, is evident, by the promise that the seed of the woman shall bruise the serpents head; as also in what he said to the woman, Gen. iii. 16,—In sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee, signifying the churches desire to Christ, and Christ's ruling in and over the church, promising her life and salvation in himself, in charity, and in holiness, &c. 1 Tim. i. 15. 1 Pet. iii. 6.

VERSE 17, 18, 19.

And unto Adam he said, because thou hast hearkened unto the voice of thy wife, cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life.

This

This manifests man's being made subject to vanity, and the apparent cause of his falling into it, which was his disobedience.—So that the darkness and enmity of their minds caused them not to keep their first estate, and so left their own habitation; the effects of which was sorrow, that in this world they shall have tribulation all the days of their life. See Eccle. i. 2, 3. Rom. viii. 19, 20. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. Job xxxi. 40. In the sweat of thy face shalt thou eat bread, 'till thou return unto the ground, for out of it wast thou taken, for dust thou art, and unto dust shalt thou return. Thus the Lord shows his paternal care, and fraternal love and pity to his Zion, therefore he gave them moral precepts, how they should behave in this life. See 2 Thess. iii. 10. Eph. v. 15. Rom. xii. 20. Matt. vii. 12, 13, 14.

Thus to walk in brotherly love is to enter in at the strait gate, which is Christ, who is the way, the truth, and the life; this way is so narrow that unbelievers cannot walk therein.—But the believer hath life in this heavenly way, doing by others as they would have others do to them. This is as the preacher saith, Eccle. i. 13,—This sore travel hath God given to the sons of men, to be exercised therewith; last part of the verse. In this travel God hath promised to be with them, and feed and support them, through all the troubles and conflicts of this life.

VERSE 20.

And Adam called his wife's name Eve, because she was the mother of all living.

For as Eve was the mother of all that was born after the flesh, that was brought into bondage by her being deceived, being in the transgression; so likewise as she was the figure of the church of Christ, and as Christ was made of a woman, and as it is said, she shall be called the Lord our righteousness. So I think Eve was a type of the new Jerusalem, in Gal. iv. 26,—But Jerusalem which

which is above is free, which is the mother of us all,

VERSE 21.

Unto Adam also, and to his wife, did the Lord God make coats of skins and clothed them.

I believe that the clothing here, means not the clothing of the earthy man only, but in a special sense is to be understood the churches being clothed with Christ's righteousness. Rev. iii. 18. 2 Cor. v. 2, 3.

VERSE 22.

And the Lord God said, behold the man is become as one of us, to know good evil: and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever.

Thus did the Lord God discover to the first generation, by the law what was sin, and the evil effects of it which was condemnation, as before said. So I believe that by the revelation of the saviour Jesus Christ, the seed of the woman, that destroyed the devil, and set them free in their understanding from condemnation and death, by which they knew the real good. This made the apostle give this instruction, Col. iii. which you can read at leisure; he begins,—If ye then be risen with Christ, seek these things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth; for ye are dead and your life is hid with Christ in God; when Christ who is our life shall appear, then shall ye also appear with him in glory, &c. For all things but Christ is called vanity, in the before cited Eccle. i. 2, 3; so that man might see, that by the deeds of the law he could not attain to life eternal.

VERSE 23.

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

So man was sent from the Elysian fields of that paradise

life of pleasure they enjoyed heretofore, that as faithful stewards and servants of God they might till the ground. See Eccle. v. 9,—Moreover, the profits of the earth is for all, the king *himself* is served by the field.

VERSE 24.

So he drove out the man, and he placed at the East of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

I understand by the man's being drove out signifies, that he was in a circumstance both in body and mind, that wisdom see it would be best he should be removed from, that he might see the goodness of God to him, in the kingdom of providence, and his everlasting love in Christ Jesus, who did by the spirit of the gospel, drive out of his mind or temple, unbelief, and all iniquity, of what name or nature soever; John ii. 14, 15, 16; here he drove out of the temple, meaning the heart, all evil, &c. So the life and power of the resurrection of Christ, was the same in kind in the first age, as it was to the age that saw him after he arose.—Here is the same gospel teachings manifested, by his placing cherubims and a flaming sword, which turned every way, to keep the way of the tree of life, which is Christ's, the same to the first as to the last. Here is the first gospel preaching, tho spoken metaphorically, yet it points to the consummate good, that the universal general, assembly and church of the first born, which are written in heaven, are entitled to; see Rev. xiv. 4. 5; These are they that follow the Lamb, and are without fault before the throne of God; these are taught by the cherubim, that is the spirit of truth, that to live by the faith of Christ is to live happy, taking the sword of the spirit which is the word of God, by which power they are preserved from idolatry and fleshly lusts that war against the soul.

So the churches life being hid with Christ in God, who is the way, the truth, and the life, the wisdom and love of God, that turned every way, where the church of Christ was called to travel; so that the ways of Christ might always be kept in their affections most de-

breable. Thus the Lord led them all the days of old; see 1 Pet. ii. 11. Heb. ix. 12. John xiv. 6. Heb. i. 7. Rom. iii. 20.

Thus I consider, that according to the scriptures of truth, this church of the first born, whose names are written in the Lamb's book of life, which is Christ's body, so by divine nature and union with Christ, they were joint heirs with him, to the kingdom of glory before the world began. Herein they are God's peculiar treasure; so in Christ their existence, their dignity and glory, was eternal and unchangeable, that in this special sense they were always in the possession of the new heaven; but as it pleased God in infinite wisdom, to make a display of his goodness, power and glory in this world, by creation, formation and providence; so that from generation to generation, he might manifest himself an unchangeable and merciful God, of inflexible justice, who is the judge of all the earth, who will not condemn the righteous nor clear the guilty.

Therefore his ways are all equal to the children of men, in all ages of the world, according to his dispensations, and has made all things to be beautiful in his time according to the scriptures, for his counsel shall stand, who will do all his pleasure; altho' the church of Christ was eternally in union with Christ, yet being made subject to vanity, they were lost in their understanding, as has before been mentioned. So that in this militant state they are so divided, through unbelief, that they are not all at one time brought into the enjoyment of this blessed inheritance, while in the body or time lasts; but the Lord hath promised, saying, Turn O backsliding children, saith the Lord, for I am married unto you, and I will take you one of a city, and two of a family, and will bring you to Zion; see Jere. iii. 14,—So in his time all shall be saved and come to Zion; Abel the first.

Thus we see in the travel of the first family, the children of Adam; the Lord hath respect unto Abel and to his offering, for he brought the firstlings of his flock, and of the fat thereof. Prov. iii. 9. Numb. xviii. 12. Heb.

Heb. xi. 4. Exo. xxii. 29. 1 Tim. ii. 8; pointing to Christ. But unto Cain and to his offering he had not respect, for he brought the fruit of the ground an offering unto the Lord, which was his own works and his own righteousness, and because the Lord would not except it he was wroth, as all Pharisees are; for this cause he slew his brother Abel, which shows he that is born after the flesh will persecute him that is born after the spirit, by these two is manifested the seed of the woman and seed of the serpent, and the travel, and the effects of the travel of the children of men in all generations, to the end of time. Matt. xx. 11, 15.

Thus we may see the ignorance of mankind, that when Eve had brought forth Cain she said, I have gotten a man from the Lord, in the margin, the man the Lord; I think it seems by this she thought it was Christ, but he proved a murderer, to show that which is natural was first, and afterwards that which is spiritual the last; Adam was made a quickning spirit, the Lord from heaven. Hence I learn from divine truth, that by the quickning influence of the spirit, of the Lord from heaven, that there was in kind, in a lesser or greater degree, revealed to the understandings of God's people from generation to generation, that the redeemer should certainly come to Zion, and complete the reformation and restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began, which glorious light did shine more and more unto this perfect day, wherein the new heaven and the new earth was manifested, and the first heaven and the first earth were passed away and there were no more sea, as above said.

The first house was completely furnished with types and figures pointing to Christ, the new or spiritual house, not made with hands eternal in the heaven, therefore there is no vail to hide the glory thereof, it being done away in Christ; but Moses put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished; but their minds were blinded, for until this day remaineth the same veil untaken away,

away, in reading of the old testament, which vail is done away in Christ ; but even unto this day, (not only the Jews but all people,) when Moses is read (as a conditional covenant, that upon their doing good works, would be in the least degree helpful to their justification before God,) the vail is upon their heart, nevertheless when it shall turn to the Lord the vail shall be taken away ; see Hos. iii. 5, —Afterward shall the children of Israel return and seek the Lord their God, &c. Eze. xxxiv. 23, —And I will set up one shepherd over them, &c. Mic. iv. 1, —But in the last days it shall come to pass, *that* the mountain of the house of the Lord shall be established in the top of the mountains, and people shall flow unto it ; see Psa. cx. 3, —Thy people shall be willing in the day of thy power, &c.

Therefore in the breaking forth of this glorious morning of the last days, it being the last dispensation given to the children of men, to travel in and enjoy in this world ; the Lord hath promised to destroy in this mountain, the face of the covering cast over all people, and the vail that is spread over all nations ; Isa. xxv. 7 ; as in 2 Cor. iii. 17, 18. Now the Lord is that spirit, and where the spirit of the Lord is, there is liberty. Thus the spirit of the Lord convincing the sinner of the evil of his ways, works in the mind a godly sorrow therefor, that worketh repentance to salvation ; so they being converted, they believing in Jesus, that by him alone their sins are blotted out, for the time of refreshing is come from the presence of the Lord, that they see and feel in their heart and mind, by the flaming love of God, in the glad tidings of the gospel of Christ, the old heaven's passed away, and the elements under which they were kept in bondage, did melt with the fervent heat of God's love, and by it their earthy mindedness, and their love, and dependence on earthy things are burnt up ; so they are crucified to the world and the world to them, old things are passed away, & behold all things are become new.

Thus by the faith of Jesus they see by him the restitution of all things, contained in the covenant of God's peace before the world began, that being brought by the spirit

Spirit of God into the liberty of the sons of God; but we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord; so they that are thus joined to the Lord are one spirit, the sons of God without rebuke. There is therefore now no condemnation to them which are in Christ Jesus, (by a living faith) who walk not after the flesh, but after the spirit; these being freed from sin and the power of lusts, continuing in the perfect law of liberty, are also freed from condemnation; so being let go from the prison house of darkness and unbelief, they go to their own company; see Jere. xxxi. 34; And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more; see Jer. l. 20.

Thus in brotherly love, endeavouring to keep the unity of the spirit in the bond of peace. Eph. iv. 3, 4, 5, 6. 1 Cor. i. 10. Phil. ii. 23. Rom. xv. 5. Heb. xii. 14. These believers in Christ, drink into one spirit, are of one mind, they walk by the same rule and all mind the same things; they assemble themselves together to worship the true and living God, in spirit and truth, whom God did predestinate to be conformed to the image of his son, that he might be the first born among many brethren; these being the church of Christ, was called christians first in Antioch, this was their proper title; so this christian church teaching and practising according to truth, Christ saith ye are the light of the world, a city that is set on an hill, cannot be hid; Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven,—Matt. v. 14, 16,—For this is the path of the just that is as the shining light, that shineth more and more unto the perfect day. As in 1 Pet. ii. 12,—Having your conversation honest among the Gentiles, that were as they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation.

Thus

Thus good works are recommended to be profitable unto men, when they are the produce of the faith of Christ that works by love; Gal. v. 6; For faith if it hath not works, is dead being alone; so by works faith is made perfect, which may be read at large in James ii. Jam. i. 27,—Pure religion and undefiled before God and the father, *is this* to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world; see Jude xxiii. Therefore to him that knoweth to do good, and doth it not to him it is sin; Jam. iv. 17. Luke xii. 47. And in order to maintain good works Christ said to his disciples, Matt. xxvi. 42,—Watch and pray, that ye enter not into temptation. See Ephe. vi. 18. 1 Tim. ii. 1.

The apostle Peter knowing the snares the church was in danger of falling into, while in this world, gives this admonition, 2 Pet. iii. 17,—Ye therefore beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness. Ver. 18,—But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, to him be glory both now and forever, Amen. Now as the church of Christ have by the voice of God's spirit come out of Babylon, which was unbelief and darkness, and turned from worshipping idol Gods, and from her church orders, principles and discipline, also her cursed cruel kingly authority, and bloody national laws, under which rule there is no peace nor safety. So now they partake not of her sins nor receive of her plagues, and being born of the grace and spirit of God, and renewed in the spirit of their minds as new born babes, desire the sincere milk of the word that they may grow thereby, having tasted that the Lord is gracious, they are at peace with God through Christ, and also one with another; thus having believed on Christ as the scriptures hath said.

Therefore they take Christ and his apostles for a specimen to walk by, both in church and state, they delight in the law of their God after the inner man, Christ is their prophet, priest and king. Their judges, counsellors,

lors, officers and exactors, is the peace of God ruling in their hearts, this human governor caused them with delight to feed the hungry and cloth the naked, &c. and to manifest by their works that they love their neighbour as themselves.

They say, gather together ye that fear the Lord, and I will tell you what he hath done for my soul. Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, &c. and as God's witnesses, 1 John i. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. See John i. 1, 4. Prov. viii. 22. For the life was manifested and we have seen it, and bear witness, and shew unto you that eternal life which was with the father, & was manifested unto us, that which we have seen and heard, declare we unto you that ye also may have fellowship with us, and truly our fellowship is with the father, and with his son Jesus Christ. Hence it is evident that the church of Christ in this latter day of glory, did experience the goodness and faithfulness of God in Christ to his people, to be the same in kind in the beginning of the world, as it was to them which is eternal life, which life they enjoyed. Therefore they spake often one to another, concerning these glorious treasures God hath laid up for them that love and fear him, by which means they gain fellowship one with another.

Here is these two certain evidences of a true believer, First. 1 John iv. 13,—Hereby know we that we dwell in him and he in us, because he hath given us of his spirit. Secondly. We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother abideth in death, not in word and in tongue, but in deed and in truth, as we read in 1 John iii. 14, 15, 16, 17, 18, 19, 20, &c.

As this is the character of God, so it is of his church, for God is a spirit and God is love; so his church who walk after the spirit walk in love, have the same character

ter on Christ's account ; 1 Pet. ii. 9.—But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness, into his marvellous light ; holiness is God's name, therefore he calls his people a holy nation, saying, I will call you by my name, for ye are mine ; this is the new name the Lord promised them, and in the light of the spirit of truth, they see and know they have sin, and if they confess their sins, he is faithful and just to forgive them, and to cleanse them from all unrighteousness, saying, But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin.

Thus Paul travelling in this new Jerusalem state, said, Rom. vii. 14 to the end of the chapter,—For we know that the law is spiritual, but I am carnal sold under sin. Then he manifests the warfare between flesh and spirit, saying, for that which I do, I allow not ; for what I would that I do not ; but that I hate, that do I. But here was the witness of the spirit of Jesus in his mind, that made him say,—If then I do that which I would not, I consent unto the law that it is good ;—He then shows from whence this evil practise arises. Now then it is no more I that do it, but sin that dwelleth in me.—Then he shows where sin dwelleth, for I know that in me (that is in my flesh,) dwelleth no good thing.

In this manner he goes on making a difference between the spirit of love, by which he took delight in the law of God after the inward man, and the law that was in his members, as he said, Warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. This made him cry out, under this bondage of corruption,—O wretched man that I am, who shall deliver me from the body of this death.

It seems by this he searched all nature through, and there was no helper, no man to deliver his brother from death, by which his mind was engaged to meditate in, and consider the counsel and dispensation of God, concerning

cerning the sons of men in this life, and acknowledged they are just and right; hereby he discerns between the righteous and the wicked, between him that serveth God and him that serveth him not, and seeing the division to be made in himself; so it is in all nations, for this he saith, I thank God through Jesus Christ our Lord, so then, with the mind I myself serve the law of God, but with the flesh the law of sin. Therefore he saith, 1 Cor. xv. 10, last part,—But I laboured more abundantly than they all, yet not I, but the grace of God which was with me.

Thus was the creature made subject to vanity, for this reason, that where sin abounded the grace of God might much more abound, through Christ to eternal life, for all men, as in Isa. xl. 1, 2,—Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. See Isa. lxi. 7,—For your shame *you shall have* double, and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double, everlasting joy shall be unto them.

Thus the church of Christ, standing in the enjoyment of these promised blessings, having fellowship with the father and his son Jesus Christ, and with one another in the truth; they as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. See 1 Pet. ii. 5. Now the gospel church being visibly gathered into a society, they chuse elders and deacons, men that believe the truth and walking in love, are faithful witnesses for God; so all the statutes, laws and ordinances of this house is spiritual, there is no worldly sanctuary, types, nor shadow of things to come, and these must cease; therefore the Lord said, Isa. lxxv. 18, 19,—But be you glad and rejoice forever, *in that* which I create, for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her,

nor the voice of crying. Thus the Lord dwelleth in the mind of his church and people, by his holy spirit, they being sanctified the word and spirit, united in love, seeing eye to eye, and walking hand in hand, being all of one mind and one judgment in the Lord, that there is no schism in the body; so being governed by the spirit of Jesus, they serve God with their bodies and spirits which are the Lord's.

That as our first parents lived in a state of innocence, in uninterrupted peace and rest, it was a figure of this gospel day, and also the children of Israel coming out of Egypt, by the mighty power and love of God, and God's giving them the land of Canaan, which he promised Abraham and his seed for an everlasting possession; and I will be their God, and the Lord delivered all their enemies into their hands, and the Lord gave them rest round about; see Gen. xvii. Josh. xxi. This pointed to the resurrection of Christ, who brought life and immortality to light through the gospel; this is the day of rest that remained for the people of God, who by faith came boldly to the throne of grace, that they may obtain mercy and find grace to help in time of need; Heb. iv. 16; to the full assurance of hope unto the end. Heb. vi. 11. Heb. x. 22. Col. ii. 2. The full assurance of understanding, of the mystery of God, and of Christ, let us draw near with a true heart, in full assurance of faith, &c. for whosoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith.

So being Christ's and standing in the faith of Jesus, they have crucified the flesh with the affections and lust; these sung a new song, saying thou art worthy to take the book and open the seal thereof, for thou wast slain and hast redeemed us to God by the blood, out of every kindred and tongue, and people and nation. And hast made us unto our God kings and priests, and we shall reign on the earth. Rev. v. 9, 10. Isa. xlii. 10. 1 Cor. vi. 20. It is a faithful saying, for if we be dead with him we shall also live with him; if we suffer we shall also reign with him, &c. 2 Tim. ii. 11, 12. These
are

are spoken of in Rev. xiv. 13,—And I heard a voice from heaven, saying unto me write, blessed are the dead which die in the Lord, yea, saith the spirit, that they may rest from their labours, and their work do follow them.

I believe to die in the Lord means this, that as he died for all then were all dead; that is, when he died on the cross we died in him, and as he arose from the dead we also arose with him to newness of life, here in this world, that we might by faith in him reign over sin and death, on the earth; so the church rest from their labour under the law, and as Christ liveth in them their works of love do follow them, as a witness that they are free in Christ, from the law of sin and death; as in Rev. xxii. 1 to 7, even to the end of the chapter, which shows the travel of the church, resurrection of Christ to the end of time, and as the church being partakers of the pure river of water of life, that proceeds out of the throne of God and the Lamb; and by the virtue of this river of life which is Christ, the nations are healed. And there shall be no more curse but the throne of God and of the Lamb shall be in it, and his servants shall serve him; and they shall see his face and his name shall be in their foreheads, and they shall reign forever and ever. The worthy Apostle Paul being brought by the grace of God to rejoice in this blessedness, saith in 1 Cor. xv. 57,—But thanks be to God which giveth us the victory through our Lord Jesus Christ. So there was none to destroy in all God's holy mountain, for by the power of divine grace governing the mind, that the passions of the elementary man are subjected and subordinated to act humanely, for with the breath of his lips he shall slay the enmity of the carnal mind, called the wicked, in Isa. xi. where the prophet shows the peaceable state of the gospel church, in the latter day, that the wolf also shall dwell with the lamb, &c.

They shall not hurt nor destroy in all my holy mountain, (the mind of man,) for the earth (the understanding) shall be full of the knowledge of the Lord, as the waters covers the sea, &c. and his rest shall be glorious.

John

John said in Rev. xxii. 6,—And he said unto me, these sayings are faithful and true, and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. This that must shortly be done was the fulfillment of the prophecies of Christ's coming in the flesh, and fulfilling his father's will, as he said, Luke xxi. In this chapter he gives the signs of the appointed time, which was then nigh at hand; see verse xxxii. xxxiii,—Verrily I say unto you, this generation shall not pass away 'till all be fulfilled, heaven and earth (the old heaven and the old earth) shall pass away, but my word shall not pass away; 2 Pet. iii. 10,—For the counsel of God it shall not stand.

Therefore as the things which must shortly be done, was absolutely done and finished in substance in that generation, and manifested by the resurrection of Christ from the dead, so also, the same resurrection power reveals eternal life and salvation through Christ, to the children of men to the end of time; for this is the path of the just that shineth more and more unto the perfect day; by this grace sinners are converted and turned from sin to righteousness, so in God's time, wherein all things are beautiful, He shall gather both Jew and Gentile from the uttermost parts of the earth, where the enemy hath driven them, and bring them to Zion,—Isa. xi. 11. And it shall come to pass in that day, the Lord shall set his hand again the second time, to recover the remnant of his people, &c.—See Jer. xvi. 14, 15.

Therefore as the Lord hath recovered his people and brought them to live by faith in the son of God; so now Jerusalem is become a peaceable habitation, for the Lord is judge among the nations, and by his rebukes they shall beat their swords into plough-shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. So walking as brethren in this pilgrimage state, they say with Paul, 2 Cor. iv. 17,—For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. See 1 Cor. x. 13. John i. 12, 13. These having received Christ,

Christ, had power to become the sons of God, whose joys are unspeakable and full of glory, thus persevering in good works, in the love of truth; they say as in 2 Cor. v. 1,—For we know that if our earthy house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—They have this confidence, see Psa. xxiii. 4,—Though I walk through the valley of the shadow of death, I will fear no evil for thou art with me thy rod and thy staff; they comfort me, for Christ going through death, took away the sting of death, and destroyed him that had the power of death, that is the devil, and deliver them, who through fear of death were all their life time subject to bondage.

Thus by the gospel dispensation, the children of men are delivered not only from the fear of death, but also from being a subject to, or of bondage; First, By being made meet to be partakers of the inheritance of the saints in light; and by the grace of God are delivered from the power of darkness, and thereby translated into the kingdom of his dear son. Second. By their exit out of time, when their earthly house of this tabernacle shall be dissolved, and they enter into the full fruition of their building of God, eternal in the heavens, not made with hands.

Therefore as the gospel dispensation is that kingdom spoken of in Dan. ii. 44,—And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever, as before cited. This kingdom is given to the saints in which they reign with Christ on the earth. So when they depart this life and their dust return to the dust, and the spirit to God that gave it; they enjoy the same gospel dispensation and kingdom of glory, that they did enjoy here on earth, which is eternal life given to them in Christ Jesus; but as the immortal spirit was sown in corruption, sown in dishonour, it is sown in weakness, it is sown a natural body, this being Adam's elementary body it must be dissolved. Here

Here the church was said to be dead in sin, &c. which by the last Adam Jesus Christ, at the last trump, for the trumpet shall sound and the dead shall be raised, incorruptible, and we shall be changed.

This was manifested by the death and resurrection of Christ, so that in him they are raised in incorruption, raised in glory, raised in power, it is raised a spiritual body, which being raised incorruptible, and we being changed, signifies that when our immortal spirits shall be finally separated from this corrupt earthy body, then we shall be clothed upon with our house, which is from heaven. Thus he changes or dissolves our vile body, that it might be fashioned like unto his glorious body, &c.

Therefore I believe that Christ's dying and rising again from the dead, as before said, was the last and the only time that God did or ever will appoint to judge the world, by Christ in ; and also the last resurrection by which assurance is given to all men, in that he hath raised him from the dead, for since that time I cannot find in the scripture, any figure or sign given of Christ's coming in the flesh a second time, to die for sin, nor rise from the dead, to give assurance of life to all men ; but I believe by the power and virtue of this judgment and this resurrection, above mentioned, to have the same effect in the minds of all people from age to age, to give them eternal life here, as it had to his disciples, even to the last period of time, when God shall descend to take all his church home to glory.

Thus doth the power of the resurrection of Christ prevail, from generation to generation, to the last period of time. Now were the churches suffering in the flesh filled up, which was behind, of the afflictions of Christ, which was left for his name to suffer in character, by his churches suffering for Christ's sake, while they remained in the flesh, after he had suffered for them according to the will of God in his flesh, and the end had come, of the dispensation of the law of Moses, having spoiled principalities and powers, and making a shew of them openly, triumphing over them in it, and had delivered up the kingdom

kingdom to God, even the father; then the son also himself become subject unto him, *i. e.* in regard of the churches suffering for his sake in this world, for in his brethren he receives a character of a son, whereof Paul was made a minister according to the dispensation of God which was given to him, to fulfill the word of God. *Even* the mystery which hath been hid from ages and generations, but now is made manifest to the saints.

This dispensation being fulfilled in regard of the churches travel in this life, and the final dissolution of all earthy and elementary objects, spoken of in 2 Pet. *iii.* 10; which did appear in the mind of saints as done, at Christ's resurrection, and now is completed to the whole body. So the oath of the angel is fulfilled, not only that the time of the dispensation of Moses's law should be no longer, but also that time should be no longer, that the church should suffer in this world.

So that now in the last period of time, all things being ready, it is said, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, (that is) freed from mortality. This last trumpet was also the first that ever did proclaim salvation and eternal life to mankind, by and through Jesus Christ our Lord; 1st, by promise, 2nd, by prophecy, 3d, by the coming of Christ who was promised, and did fulfill all that the prophets said concerning him, which was to settle all affairs in his fathers kingdom, and present to himself the church glorious, without blemish, as the apostle saith, that we may present every man perfect in Christ Jesus. Col. *i.* 28, last part. And as this was the last judgment, and the last resurrection, therefore it was the appointed time of a full and complete reformation to take place, in every respect, by this perfect and absolute reformer, who by the grace of God tasted death for every man; and did at this time make full restitution of all things; see Acts *iii.* 21,—And he said it is finished.

Now as the travel of the church of Christ here on earth, according to the purpose of God had come to an end, 4th, as this is the last time that we have any account

sound of in the holy scriptures, as I remember, that this trumpet should sound, therefore it saith, 1 Thess. *iv.* 16, —For the Lord himself shall descend from heaven with a shout, with the voice of the Arch-angel, and with the trump of God, and the dead in Christ shall rise first. I take these words of the Apostle to manifest the whole of the churches travel in this world to be finished, and every thing, both natural and spiritual, returns to the same place or substance from whence they did originate. Therefore the Lord himself shall descend from heaven with a shout, as with the voice of the greatest authority and victory, that was gained by his son for his people, and the dissolving all evil, which is the meaning of the parable Christ spake to them that thought the kingdom of God should then immediately appear ;—He said, therefore a certain nobleman went into a far country to receive for himself a kingdom, and to return, and then settled with his servants, &c. See Luke *xix.* 11 to the 28.

This is the end of time prophecied of in Dan. *xii.* 13. Isa. *lvii.* 2. At this time by this voice, God shall cause the world and all that is therein, to attend his awful voice, and he will gather out of his kingdom all things that offend, and them that do iniquity ; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. The same in Malachi *iv.* 1,—For behold the day cometh that shall burn as an oven, and all the proud, yea, all that do wickedly, shall be stubble, and the day that cometh shall burn them up saith the Lord of host, that it shall leave them neither root nor branch. Thus the fervent heat of God's love did dissolve, and cause to pass away all things that could be shaken, as things that are made, that those things which cannot be shaken might remain. So by the voice of God, the sea, death and hell delivered up the dead which were in them, and they were judged every man according to their works, which was according to the judgment of that appointed day, that God did judge the world in righteousness by that man Jesus, whom he ordained, (and the judgment thus declared,)—Whereof he hath given assurance

assurance unto all men, in that he hath raised him from the dead.

Therefore as all men are sanctified by Christ, from all things, from which they could not be justified by the law of Moses, they did rise with Christ from the dead, to life eternal; for the wrath of God was revealed from heaven against all ungodliness and unrighteousness, of these all men, which is the adversary, by which they were kept in bondage under the elements of this world, which is that wicked that was revealed, whom the Lord will consume with the spirit of his mouth, and shall destroy with the brightness of his coming. See Acts xvii. 31. Acts xiii. 39. Rom. i. 18. 2 Thess. ii. 8. Esther vii. 6. Isa. xi. 4. Rev. xix. 20.

Thus death and hell were cast into the lake of fire, this is the second death. This wicked being our old man that was crucified with Christ, it was the evil devices in a man's heart; so it is the man of sin and son of perdition, the men crept in unawares, who were before of old ordained to this condemnation, these men are called, in 1 Pet. ii. 1,—Malice, and Guile, and Hypocrisies, and Envy, and all evil speaking; and in Rom. i. 24,—Wherefore God also gave them up to uncleanness, through the lusts of their own hearts; in John iii. 18; called unbelief, which is the cause of their condemnation; also 2 Thess. ii. 9, 10, 11, 12. Rom. iii. 8 to the 19. Herein is set forth the practise of all mankind while they remain in a state of unbelief, whose names in this wicked practise and character, are not found written in the book of life, and therefore are cast with death and hell into the lake of fire, which is the final end of all evil. Rev. xx. 13, 14, 15. Then shall the righteous shine forth as the sun in the kingdom of their father,—Matt. xiii. 43. Thus the Lord hath judged both the righteous and the wicked, and hath justified the righteous and condemned the wicked.

Therefore at this appointed day, when all the members of Christ's body shall arise and unite in one glorious body, in perfect holiness, we have this account of the order of their rising, as it saith,—And the dead in Christ shall

shall rise first, for as in Adam all die, even so in Christ shall all be made alive. But every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming. I understand every man in his own order, that according to the covenant of God's peace, ordered in all things and sure, to mean this, that the man Christ Jesus did arise as the first fruits of the order of this covenant, that as he arose from the dead to manifest; that he had abolished death and brought life and immortality to light, that they that was Christ's might appear with him at his coming.

So that the order of the other man which is the old man of sin, that did evil unto the resurrection of damnation, these appeared with shame and everlasting contempt, therefore all things are at this time settled by Christ, in God's kingdom, and then cometh the end; which I take to be the fulfilling the gospel dispensation, in regard of his churches travel here in time, and as Christ restored that he took not away, this day of restoration shows the effects thereof, that all God's people shall be made kings and priests unto God and his father, and shall reign with him forever; and the dead in Christ shall rise first, these are they that die a natural death in all ages to this time, whose bodies returns to the dust, and the spirit to God that gave it; these are said to be asleep as David, 1 Kings ii. 10,—So David slept with his fathers and was buried, &c. concerning which the Apostle would not have his brethren ignorant of, that they might not sorrow like the unbeliever that believes not, that God will save all men according to his covenant oath in Christ Jesus, and saith, 1 Thess. ii. 14, 15, 16, 17, 18,—For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him, not one of all Adam's offspring lost. Then with confidence thus,—For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them that are asleep. These shall descend from heaven with the Lord, so are said to rise first, then we which are alive and remain, shall be caught up together with them in the clouds,

as in the power of his love, he will dissolve or change our vile body, which I understand thus, that our immortal spirits are changed and separated from this vile earthly body, and that forever. So with them, to meet the Lord in the air, of his eternal love, peace and perfect holiness, &c. and so shall we ever be with the Lord.

The body or house we now enjoy is our house of immortality, which is from heaven, and is fashioned like the glorious body of Christ, being the same body we were clothed with before the world began.

I do not believe that God takes any part of this earthly elementary body to spiritualize, to mix with Christ's glorious body, to make it more glorious than it was before the world began, for this would have been something that Christ never prayed for, he said, Father glorify thou me, with the same glory that I had with thee before the world began; which prayer is now fulfilled without any additional glory. Here is eternal uninterrupted joys, Amen.

Now knowing and believing that this glorious day of rest will come, the blessed apostle gives his brethren this sweet advice,—Wherefore comfort one another with these words. The Apostle Paul doth reckon our believing, our being thus delivered from bondage, and brought into the full fruition of eternal freedom and happiness by the resurrection of Christ, to be a sufficient motive to engage our minds to follow the directions given in the last chapter of this epistle, saying, Let us who are of the day be sober, putting on the breast plate of faith and love, and for an helmet the hope of salvation; then gives the best reason for so doing, For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, &c.

The apostle Peter was engaged in the same cause, 2 Pet. iii. Saith verse 11,—Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hastening unto the coming of the day of God, &c. Then he recommended our beloved brother Paul's writings as worthy our most serious attendance, that as

we look for a new heaven, and a new earth, wherein dwelleth righteousness; we may be diligent, walking by faith in the love of the truth, that we may be found of him, from day to day in our minds, in peace without spot and blameless, taking care lest we be led away with the errors of the wicked, that through the ignorance of unbelief wrest this, as they do the other scriptures to their own destruction, and so you fall from your own steadfastness; then he concludes, thus,—But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, to him be glory both now and forever, Amen.

So as candidates of the employment and enjoyment of this heavenly country, that while we sojourn in the flesh we may know by the light of the spirit of truth, when it is that with our mind we serve the law of God, & when it is that with the flesh we serve the law sin. So we understand this by experience, that he, that is, the old man of sin that is in our flesh, which is unjust, is unjust still, and that he in us, that is in our flesh that is filthy is filthy still, and he, that is Jesus Christ and his church in him, that is righteous and holy, is holy still; this is of God & is that remains which cannot be shaken, but he that is filthy must be consumed, as has been said above.

Therefore I consider that it is in this God like benevolent human spirit, that God's people, who believe on Christ as the scripture hath said, do walk in love and follow peace with all men, and hate every false way, these neither add unto, nor takes away from the words of the prophecy of this book. These having tasted that the Lord is gracious, who will have all men to be saved and come to the knowledge of the truth. These walking in the gospel spirit, it is said, and the spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the waters of life freely.

Now in witness of the truth of what is written in the prophecy of this book, it is said,—He which testifieth these things saith, surely I come quickly, Amen, even so come Lord Jesus. Now this is the portion of them all men, that the Lord will save: the grace of our Lord Jesus

Jesus Christ be with you all Amen. Thus through many embarrasments, I have given my imperfect ideas of the holy scriptures, wherein is contained the foundation, and absolute cause of man's happiness, both in time and eternity, as the scriptures manifest to us the character and office of God the father, God the son, and God the holy ghost, which are one in essence of Deity, in whom all happiness consisteth, and from whom is emanated all the consummate consolations that the children of men stand in need of, both in time and eternity; so that without controversy great is the mystery of Godliness, God manifests in the flesh, &c. which the natural man cannot understand, but is revealed to believers by the spirit of Jesus, which grace teaches us to deny all ungodliness, and to live soberly and righteously in this present world. So we may look for the glorious appearing of the great God, and our saviour Jesus Christ, who hath redeemed us from all iniquity.

TO CONCLUDE.

If what is written in the foregoing treatise be true, then every thing that comes to pass in time or eternity, was designed by the benevolent parent of the universe before the world began, in whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will. See Eph. i. 11. Phil. ii. 6. Therefore as this blessed inheritance was given to us in Christ Jesus before the world began, and now is revealed to us by the spirit of Jesus, that now believing the truth are made free indeed, and seated with the holy spirit of promise. So as the foundation of God standeth sure, having this seal the Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity. These are not to be moved by these afflictions, knowing that we are appointed thereunto; 1 Thess. iii. 3. For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them; Ephe. ii. 10; being ordained to eternal life. Acts xiii. 48. Acts x. 42. So also is the wicked ordained to this condemnation; Jude iv. 3. Thess.

Theff. ii. 12. Thus we see according to the scriptures, all things that betides the children of men, in time and eternity, is ordained of God, who doth judge the righteous and the wicked, whose counsel shall stand, who will do all his pleasure.

Therefore as Christ by the grace of God tasted death for every man, that all might be saved, so then all mankind ought to be obedient to the heavenly call, and trust in God at all times, who is all their salvation; in fine let the church of Christ walk worthy of the vocation wherewith they are called.—Love as brethren.—Live in fellowship one with another in the things of this world, as well as in spiritual comforts, that there be lack of nothing, but as children of one family warring against all evil, and building one another up in the most holy faith.—Looking for the coming of Christ, they say come Lord Jesus, come quickly.—AMEN.

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